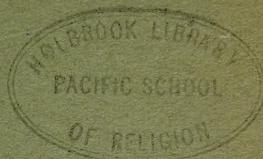


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THE EXPOSITORY TIMES

Notes of Recent Exposition

A STORY current just now (whether apocryphal or not, we should not care to say) concerns Professors Karl Barth and John Baillie. At the end of a recent œcumenical conference Dr. Barth is reported to have observed to Dr. Baillie, 'The Americans have improved quite a bit, don't you think?' Whereupon Dr. Baillie replied, 'You've improved quite a bit yourself.' If these words, which reached us by good oral tradition, turn out to be only 'a community product,' we apologize to the two great men concerned. None the less we think they are on the target. Dr. Barth has undoubtedly 'come on' quite a bit since 'the apocalyptic year' of 1918 when he hurled his *Römerbrief* bombshell into the playground of the theologians and rudely awoke them from their Liberal slumbers. For ourselves, we hope Dr. Barth will continue to progress as he is doing; for it is a sign of real stature in a theologian when he can be seen unlearning his early errors and excesses. Incidentally, and by way of illustration, we hear, from the same oral sources, that on the vexed question of 'the coming of Christ' Dr. Barth has expressed himself as in complete agreement with Dr. C. H. Dodd's recent book with that title.

All this, theologically speaking, is good news. It was therefore with some expectancy of similar things that we opened the latest work of another whom we have been accustomed to label (rather uneasily) as Barthian, Professor Rudolf BULTMANN of Marburg. (BULTMANN among the Barthians has always seemed to us like Saul among the prophets.) Would BULTMANN's *Theology of the New Testament*, volume I,¹ reveal that he too had 'improved quite a bit'? Should we find in this book less of the thoroughgoing scepticism which marred his 'History of the Synoptic Tradition' and his 'Jesus' written more than twenty years ago? Had the most radical New Testament scholar since Strauss mellowed somewhat with the years?

We are sorry that we cannot report any recantations. The passage of twenty years has not altered

¹ S.C.M.; 25s. net.

BULTMANN's scepticism about the Gospels as historical documents. Scepticism, to be sure, has its value, if only to drive us to re-examine the historical foundations on which our faith is based, and by so doing help us to build more securely. But there is a scepticism which by its sheer extremeness overreaches itself and alienates the sympathy of reasonable men. And this kind of scepticism, alas, spoils BULTMANN's book at the very beginning.

One would have imagined that some solid account of the mission and message of Jesus would have been the proper base on which to build any worth-while theology of the New Testament. Yet though BULTMANN's book runs to more than three hundred and fifty pages, for this not unimportant theme he can spare only thirty. 'The message of Jesus,' he tells us, 'is a presupposition for the theology of the New Testament rather than a part of the theology itself.' When, however, we examine the contents of these thirty starveling pages, our disappointment turns to sadness; for the picture which they give us is of an eschatological prophet, about whom we know little, and who summons to decision for a Kingdom of God which never came. Jesus, we learn, had no dream of founding a new society, nor did He ever claim to be the Messiah. (The shade of Wrede still haunts German criticism.) The stories of the Baptism, of Peter's Confession, of the Transfiguration, of the Empty Tomb are, one and all, legends. Jesus never predicted His Passion as Mark represents (the passages in Mark are 'prophecies after the event') nor did He conceive of Himself as fulfilling the destiny of the Servant of the Lord in Isaiah, or imagine that He was coming back again. For all these denials no reasons are given. With Dr. BULTMANN, as with the mystic, it is apparently a case of *Secretum meum mihi*.

As we move on into the book, we are in for more surprises. Thirty pages are devoted to the *Urgemeinde*—the Jewish Mother Church. By contrast, no less than one hundred and twenty are expended on describing the Hellenistic pre-Pauline

Church. In BULTMANN's view we err if we suppose that this Church was a simple and natural development from the Jewish one. When the gospel moved out on to Greek soil, it became corrupted by Gnosticism and the Mysteries. In place of the eschatological congregation waiting for the prophet Jesus to come back as the Son of man we find now the cult of the Lord Jesus and the sacraments interpreted as *dromena* on the pattern of the Greek mysteries. And so on. How Paul could ever claim that his gospel was in complete harmony with that of the original Jerusalem apostles, as he does in 1 Co 15¹¹, remains a dark mystery. But that is not all. 'Paul,' we are told, 'was won to the Christian Faith by the *kerygma* of the Hellenistic Church.' And we had always supposed (because we took Paul at his own word) that it was by an appearance of the Risen Lord! *O sancta simplicitas!*

At this point the reader may rightly ask, Where does Dr. BULTMANN get all his information about this Hellenistic Church? It is a fair question. Dr. BULTMANN admits that direct evidence is lacking: we learn about it, he tells us, by extracting what is true from the 'legend-tinted' Acts of the Apostles, from the pre-Pauline passages to be disentangled from Paul's letters, and by back-inferences from post-Pauline literature like Colossians and the Apostolic Fathers.

What are we to say of all this? Most of our readers, we think, will prefer the 'legends' of the Synoptic Gospels to these masterly but quite unconvincing speculations. The truth is, as Professor T. W. Manson has said, that BULTMANN's 'demolition of the Palestinian foundations in the Gospels and Acts serves only to clear a space for the building of Hellenistic castles in the air.'

All this criticism of BULTMANN is, we think, deserved. Yet we would not leave the reader with the impression that the book is valueless. We think a discriminating reader, whose faith is well equipped with shock-absorbers, and who knows how to sift the wheat from the chaff, will learn much from BULTMANN, especially when he is expounding the thought of St. Paul. In illustration, we will take two examples. What does Paul mean by faith? We are wont to answer that it is basically trust. BULTMANN answers: 'It is primarily obedience.' There is truth here. Obedience is undoubtedly an element in Pauline faith. Does he not indeed speak in Ro 1⁵ of 'the obedience which is faith'? Again, what does Paul mean by his formula 'in Christ'? We are wont to say that it is an expression of his mysticism. BULTMANN answers: 'It is not a mystical but an ecclesiological formula.' We think this goes too far. But

we agree that if 'in Christ' does mean 'in communion with Christ' (a mystical formula), it also means 'in the community of Christ' (an ecclesiological formula).

We end with a grouse about the translation. It is obviously done by an American; but it is not his Americanisms which annoy us. It is his 'translation German.' Surely a competent translator can do better than sprinkle his pages with such phrases as 'salvation-occurrence,' 'a called-in-history,' 'history-transcending,' 'eschatological congregation,' etc. etc. But worst of all was his decision to translate 'justification' by 'rightwising.' 'Therefore being rightwised by faith. . . .' As somebody else said on another occasion, 'This will never do.'

A marked feature of present-day studies of questions of Introduction is to treat the New Testament writings in the closest connexion with the life of the primitive Church and its proclamation of the gospel. Professor H. F. D. SPARKS, formerly Edward Cadbury Professor of Theology in the University of Birmingham, and now Regius Professor of the Interpretation of Holy Scripture at Oriel College, Oxford, illustrates this healthy tendency in his recently published work, *The Formation of the New Testament*.¹ 'We shall take as our starting-point,' he says, 'the origin, growth, and development of the primitive Christian Church; after which we shall try, so far as we can, to fit the books of the New Testament into their appropriate places in the story.' In this persuasion he treats first the Pauline Epistles, giving welcome attention to their contents, then the Gospels, and finally the Acts, the General Epistles, and Revelation, rounding off the whole by an interesting study of the Idea of the New Testament and the Growth of the New Testament Canon.

Equally notable to-day is a tendency to assign greater importance to oral tradition in explaining the origin of the Gospels, and, unfortunately, to sit more lightly to the generally accepted documentary hypotheses. Professor SPARKS resists this tendency so far as Mark is concerned, but thinks it is significant that 'an increasing number of scholars to-day are coming to regard the solution of a single, written, "Q" as an over-simplification,' and, in harmony with a current Oxford reaction against Streeter's views, does not deem M, L, and Proto-Luke worthy of mention. Perhaps it is natural for criticism to advance by a kind of tidal action, with ebbs and flows, and certainly younger scholars, with their emphasis upon the deep influence of the

¹ S.C.M.; 13s. 6d. net.

Old Testament on primitive apologetic, and the formative activity of the Christian community, are making valuable contributions to New Testament Introduction. How the oral gospel of the earliest preachers was developed into the four written 'Gospels,' as they are read in our Bibles to-day, is the problem which Professor SPARKS sets himself to examine. He shows that the appeal to the New Testament was fundamental to any convincing statement of the Christian case, but maintains, with justice, that, in addition to a fund of Old Testament proof-texts and a store of the Words of Jesus, the primitive preacher needed also to be well informed about the acts of Jesus. It is symptomatic of the new discipline when he goes so far as to say that Mark 'is theology pure and simple,' an exaggeration which would be misleading but for the fact that it is followed by a powerful defence of the Papias tradition. 'There are,' he says, 'scattered throughout the Gospel, several curious incidents and details, which have no particular point in themselves, but which are easily explicable if we suppose that St. Mark has preserved St. Peter's own personal reminiscences.'

Perhaps the most important question raised by Professor SPARKS is his estimate of the meaning of the claim that the New Testament is 'the Church's Book.' It is this, he claims, 'not so much because the Church has for centuries *possessed* it, as because the church (*sic*) originally *produced* it.' He even claims that 'whatever authority attaches to the New Testament is not inherent but rather derived directly from the Church.' We have no right, he says, 'either to receive the New Testament, or to interpret it, as of independent authority. It is still, as it always was, and necessarily always must be, nothing less or more than "the Church's Book."' Without any fear of being regarded as Fundamentalists, we cannot but feel that here is a position which plays right into the hands of Rome and requires as its climax the doctrine of Papal Infallibility. What are we to say, and what would Caspar René Gregory have said, of the assertion that the Church 'defined authoritatively what books the New Testament should contain and what books it should not?' If we are to stake everything upon the Church, upon what does the Church rest?

Hymnology and the Doctrine of the Holy Spirit

BY THE REVEREND F. H. DURNFORD, M.C., M.A., LONGHOUGHTON VICARAGE, ALNWICK

It is agreed by all schools of thought within the various churches that a real need in theological study is a more definite understanding by the average Christian of the Person and work of God the Holy Spirit. And all the churches owe a profound debt to writers such as H. B. Swete and Howard Watkin Jones for the standard works they have been inspired to write. There might be added to their volumes an able short book, entitled *The Holy Spirit in the Life of To-day*, by F. W. Dillistone. This is surely to be reckoned among the books on this doctrine that count.

There is, however, a region in this particular branch of theological literature which is largely unexplored. This region is that of Hymnology. In all the main hymnaries in use all over the English-speaking world in the different churches—Anglican, Presbyterian, Methodist, Congregational, Lutheran—alike are included a considerable number of outstanding hymns, extending over the centuries, which concern the Person and work of the Third Person of the Trinity. It will repay students of Hymnology—sometimes beyond their wildest dreams—to study in detail these different hymns. Dr. Rattenbury in his outstanding book on *The Eucharistic Hymns of Charles Wesley* has revealed how definitely an inspired hymn writer can pass on instruction about Holy Communion

through the medium of religious verse—in the same way a whole body of doctrine concerning the Holy Spirit can be constructed from the different hymnaries. Hymns are written indeed to be offered up as songs of praise to God—hymns also are intended to *teach*. St. Paul instructed Christians 'to sing not only with the spirit but with the understanding also.'

The hymns concerning the Holy Ghost, which are continually sung in all the churches, may be considered in three main ways.

(1) First of all, they are entirely true to *Biblical teaching*. This applies alike to the translated hymns composed in the early centuries in Latin and Greek as well as to the English hymns produced in more recent years. An example is the *Veni Creator*, perhaps the best-known hymn about the Holy Ghost in existence. Its authorship is unknown. It has been ascribed to the Emperor Charlemagne, to Gregory the Great, and to others. The earliest recorded instance of its use was in A.D. 898 at the translation of some relics, as mentioned in the Annals of the Benedictines. Throughout Western Christendom it has been used for centuries, especially on solemn occasions—the coronation of kings, the consecration of bishops, the ordination of priests, the election of popes. It is the only metrical hymn, out of many, in use

before the Reformation in the Church of England, retained in the Anglican Prayer Book. The best known translation, 'Come Holy Ghost, our souls inspire,' adopted in the hymnaries was made by Bishop Cosin of Durham in 1660.

What is the characteristic of this inspired hymn which is still sung all over the world? It is entirely true to and in line with the teaching about the Holy Ghost given in Holy Scripture. Again, this is true of another less majestic but none the less satisfying hymn of more modern times—Miss Harriet Auber's hymn 'Our Blest Redeemer, ere He breathed'—known as 'the Hymn on the Window Pane.'¹ Not only the first verse which describes the Third Person of the Trinity as 'A Guide, a Comforter, bequeathed' but all the verses are a transmission in verse of the doctrines contained in Jn 14¹⁶ and 16¹³. And herein is found the true test of a Christian hymn. A hymn may possess accurate rhythm and be true to the laws of poetical taste, but if it fails to reflect accurately correct Biblical doctrine it is not a genuine Christian hymn any more than were the notorious Arian hymns in the fourth century genuinely Christian.

Here students of Hymnology are grateful to the writer of the 'Notes of Recent Exposition' in the May number of THE EXPOSITORY TIMES [xliii. 230] for his protest against the alteration of words—'What of the text of great Christian hymns? Have we a right to modify or change here?' The editors of *Songs of Praise*, because they disliked a particular picture of the Second Advent, had no right to change the original wording of the hymn by Caroline Noel. For the original wording was far more true to Biblical teaching.

Another hymn of the first rank dealing with God the Holy Spirit is John Keble's Whitsuntide hymn, 'When God of old,' which is written throughout against the background both of the Old and New Testaments.

(2) There is a second fundamental fact about the Pentecostal hymns. These hymns—with hardly any exceptions—bring home to the minds of Christian believers, and perhaps sometimes to non-believers, the truth that *God the Holy Ghost is God Himself* the Third Person of the Holy Trinity, 'without any difference or inequality,' not a vague

¹ This hymn was first published in 1829, and came into being in a somewhat unusual way. The authoress, Miss Harriet Auber of Hoddesdon, Herts, had returned to her home after attending a Whitsunday service. She was reflecting on the lessons taught in the Church, especially the Whitsunday Scriptures, and the words of this hymn flashed across her mind. She had no writing material at hand, and, being fearful of losing the words given to her, she wrote them with a diamond ring on the window pane. There they remained for years until the pane of glass was stolen by some curious collector.

kind of diffused, unseen spiritual influence. This idea that the Holy Spirit is a vague spiritual influence perplexing to the average man is held unconsciously by many Christians in the world of to-day. We are reminded of the idea of the Roman *Fas*, *Δικη* held by the Greeks, *Asha* by the Persians, *Ma'at* among the Ancient Egyptians, and most of all the *Rita* of India and *Tao* of China.

As Mr. Dillistone says, 'It is true the Holy Ghost did come "sweet influence to impart." And all through the long centuries of the Christian Church millions of believers have known for themselves, and passed on to others, this influence and power. But the giver is more important than the gift.' The Guide and Comforter glorified in song in the Whitsunday hymns is the living God, holy and beyond our highest knowledge, yet One who enters into a personal relationship with each individual believer. This truth—this 'good news' almost too good to be true—is expressed in particularly beautiful verse in the short hymn by Dr. E. Hatch (1835–1889), a brilliant Oxford scholar and Vice-Principal of a College.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glow with Thy fire divine.

This short hymn helps a worshipper to realize 'the Real Presence of God the Holy Ghost.' Perhaps the experts in Quakerism understand the words best.

This, however, must be added. Hymns about the Holy Ghost are not by any means confined under the headings of Whitsunday or definite sections. Throughout all the hymnaries single verses in other hymns confront us all with clear statements of the Doctrine of the Person.

Two instances are (a) the third verse of one of the most popular hymns ever written, 'Eternal Father strong to save.' The third verse, beginning,

O Holy Spirit, who didst brood
Upon the waters dark and rude,

does indeed explain to the soul that 'when we cry to Thee for those in peril on the sea' we send up our cries to a loving, personal God who cares. And (b) similarly the third verse of the hymn 'Lead us, heavenly Father, lead us' brings a Christian into direct personal relationship with the Spirit of our God who descends and fills our hearts with heavenly joy.

(3) The third conclusion that a perusal of the Pentecostal hymns brings concerns *the work* of the

Holy Spirit, the twofold work of maintaining in the universe what has been called 'The Mystery of Order'—as well as bringing about a revival, sometimes a miraculous revival—where human beings have drifted away from religion.

With regard to this maintenance of order among men, 'the tranquillity that springs from order,' as St. Augustine puts it, it is enough to say that the hymns about God the Holy Ghost teach this. The Spirit works continually in everyday life by normal ordinary methods, as well as sometimes unusual perhaps abnormal methods. [The events on the first Whitsunday in Jerusalem were certainly out of the ordinary. Keble's hymn describes an abnormal event.] But quite accurately the hymns also remind us that the Holy Spirit, who is a God 'not of confusion but of peace,' does nevertheless from time to time in church history inspire Christians not only to initiate but carry through to completion 'revivals in religion.' And here we must recognize a fact about the Christian Faith. Hymns, not least hymns concerning the Holy Ghost, have usually accompanied revivals in the Christian Faith, where that Faith has seemed to have died away.

An outstanding instance is the Movement inaugurated in the eighteenth century by John Wesley which awakened such multitudes. This remarkable turning of so many British people to Christ was brought about not only by the labours and prayers and preaching of John Wesley but by the hymns written by his brother Charles. And it is doubtful if adequate attention has been paid to this fact. Without the hymns of his brother, it is possible that the revival would not have taken place. It is not for nothing that the *Methodist Hymn Book*, compiled by John Wesley, has been described by B. L. Manning in these words: 'This little book ranks in literature with the Psalms, the Book of Common Prayer, the Canon of the Mass. In its own way it is perfect, unapproachable, elemental. It is a work of supreme devotional art by a religious genius.'

It is worth while emphasizing the title in this book of the third section of the Supplement—'On the Divinity and Operations of the Holy Spirit.' This section contained ten hymns. *The Methodist Hymn Book* published in 1933—over a hundred and fifty years after—has improved greatly on this selection and includes under the same title (slightly altered, called 'The Holy Spirit: His Person, Mission, Work') twenty-eight hymns, selected from many varied writers of different churches, ranging from Bianco da Siena of the fifteenth century to Percy Dearmer of the nineteenth. The selection also includes a hymn by Frederic Faber, the Roman Catholic, who tried to carry out on behalf of the Roman Catholic

Church what Charles Wesley tried to do for the Church of England.

Half-way through the twentieth century in times of unprecedented tension and crisis multitudes of Christian believers in all the churches are hoping in expectancy for a widespread return to God and revival of Christianity in Great Britain.

The hymn of Caroline Noel already referred to is a contribution in verse to this expectation.

Brothers, this Lord Jesus
Shall return again,
With His Father's glory,
With His angel-train.

However the words are interpreted, they are true.

Hymn singing does not by itself produce a revival of religion. But it is a proved historical fact that often revivals in religion have been accompanied by the singing of hymns. (There are exceptions. At a recent Mission to Oxford University no hymns were sung.) It looks as if God the Holy Ghost does approve of hymn singing as one of the accredited instruments for the winning of the souls of men to Christ. It is certain the distressing evils of apathy and indifference can be counteracted by a wise use of hymnology and hymnody. To the normal methods of organized evangelism—such as prayer, Bible study, personal conversations, preaching, and the like—must surely be added hymn singing. Who has not felt the genuine uplift of being one member of a crowd of five thousand in St. Paul's, or St. Giles', Edinburgh, or the Albert Hall, joining together in a supreme act of corporate praise to God? Hymns most emphatically *teach* the mind and supply true doctrine for the intellect. Hymns also *touch* the heart and bring the souls of men nearer to the Lord. The hymn-book of a living church must not be constructed on purely literary lines. A hymn-book is not a treasury of religious poetry or a sacred anthology, it is a book of prayer and praise for use in a particular congregation. In the book by F. W. Dillistone, referred to before, the results of the Holy Spirit's activity are tabulated under three heads as *Life—Power—Order*.

In the hymns about the Holy Ghost in the hymnaries in general use singers do indeed sing God's gifts of Life and Power and Order. And the study of these hymns does indeed increase faith in the Third Person of the Holy Trinity. And, moreover, it is a fact—proved by the actual experience of Christian worshippers in all the different churches—wherever such hymns are sung (carrying out St. Paul's advice) 'not only with the spirit but with the understanding also,' these three necessities of true religion—Life, Power, and Order—are not only exalted in song but are visibly seen in actual existence. Faith and works are joined together in co-operation.

Literature

MYTH IN THE NEW TESTAMENT

DURING the Second World War Professor Rudolf Bultmann wrote an essay on the problem of myth in the New Testament which has caused no small stir in German theological circles. Deciding that myth was unacceptable to the modern man, Bultmann boldly proposed to 'demythologize' the New Testament. In the event, what he was doing appeared to be something rather different—nothing less than reinterpreting the myths of the New Testament in terms of Heidegger's existential philosophy. What are we to say of such a procedure?

The controversy is still very much alive, so that Professor Ian Henderson of Glasgow has rendered British readers a notable service by publishing a little book about it. Entitled *Myth in the New Testament* (S.C.M., 'Studies in Biblical Theology,' No. 7; 7s. net), it runs to fifty-six pages and four chapters. The first synthesizes Bultmann's essay; the second expounds the existential philosophy behind it; the third examines the historical element in the New Testament with reference to Bultmann; and the fourth poses the question, Can we dispense with myth?

By myth Bultmann means thinking 'in which the divine appears as human and the other-worldly as this-worldly'; and the chief myths which he handles are the Biblical 'three-decker' idea of the universe, the conception of Christ's pre-existence, the Cross as a sacrifice for sins, the miracles of Jesus, the theory of demon possession, and the Holy Spirit conceived as a quasi-natural force. All these things, for one reason or another, says Bultmann, are a 'scandal' to modern man. Although it appears cosmological, New Testament mythology is really anthropological. Therefore, let us translate it into Heidegger's existential categories, and the gospel may begin again to challenge modern man.

At first, the resultant would seem to be simply the old Liberalism *réchauffé*. But it is not so. For Bultmann takes the heart of the gospel to be an act of God in Christ, not a set of timeless truths; and instead of eliminating myth, he wants to reinterpret it.

Is this proposal possible, and if possible, desirable? Can we, as Bultmann thinks, dispense with myth, or is his proposal a dangerous attempt to reprivatize the gospel in terms of an alien philosophy?

We cannot here discuss the issue in detail. Yet, lest some may feel inclined to dismiss Bultmann

with contemptuous impatience, let us honestly admit (1) that New Testament mythology is a question of capital importance; (2) that Bultmann's motives are of the highest—he desires to see Christ not as a figure in an old, old story but as our eternal Contemporary challenging us to decision; and (3) that, though it sometimes seems as if he were forcing the gospel into the Procrustean bed of existentialism, he does stress elements like 'decision' which are as integral and vital to Christianity as to the existentialists.

The chief counts in the indictment against Bultmann seem to be these. (1) He errs in trying to interpret all mythology existentially. (2) Whether intentionally or not, he does injustice to the historical element—the *Einmaligkeit*—in Christianity. (Barth complains that Bultmann regards the Easter Event not as something which happened to Jesus but as something which happened to the faith of the disciples.) (3) He fails to see, as the Church of Hess vigorously contends, that myth is a basic and legitimate form of human thinking, in fact the only way in which man can grasp the supra-sensible.

All this is a very inadequate account of a stimulating and delightfully written essay. Somebody had to write an account in English of Bultmann on *Entmythologisierung* (what a verbal mouthful it is!), and the task could not have been entrusted to abler hands. Our only regret is that Professor Henderson has not very clearly committed himself to a verdict, one way or the other, in the controversy. This is a pity, because the great man of Marburg dearly loves *Entscheidung*. Our own sympathies, for what they are worth, are with the Church of Hess.

A. M. HUNTER

THE HOPE OF GLORY

The Rev. Martin Jarrett-Kerr, Vice-Principal of the Anglican College of the Resurrection at Mirfield, has written an interesting study of 'The Atonement in our Time,' bearing the title, *The Hope of Glory* (S.C.M.; 8s. 6d. net), a scriptural phrase repeated at the end of each of the five chapters. The chapter-headings well describe the ground covered: Man's Condition; The God who Responds; How God Responds; The At-oneing of Man with God; and Redeeming the Time. He is anxious to take into account 'the more influential and challenging contemporary ways of thought,' and therefore devotes special attention to the psychological aspects of his theme. A

further motive is to account for the fact that, over against the vast amount of Protestant writing on the Atonement, there is a dearth of good Catholic writing on the same subject.

Father Jarrett-Kerr discusses man's guilt and his limitations, and the manner in which the Bible puts these two characteristics together as sin and death. He urges that the practical demonstration of what God's love *is* is contained in what it *does*. The Atonement, he insists, does not merely *show* us God's love in action, but is objective. While fully alive to the difficulties of substitutionary doctrine, he holds that substitution is inevitable in some form; and he maintains that the best way of picturing Christ's redemptive work is to concentrate on His willing obedience and the reconciliation which He effects for man. Agreeing with Moberly that human experience is a valid, although incomplete, analogy, he supports the usual (and rather superficial) objections to the plea that Christ is 'the perfect penitent,' but commends the emphasis of *Atonement and Personality* on the work of the Holy Spirit in the flowering of human personality. Reconciliation, Father Jarrett-Kerr maintains, is 'home-coming.' 'We can find our resting-place where the unapproachable God Himself approaches in Redemption' (p. 123), and the result is that 'the redeemed man will gradually grow towards God as the tulip grows towards its bloom' (p. 128).

An ambitious closing chapter discusses the element of time in connexion with the doctrine of the Atonement. In this part of his discussion Father Jarrett-Kerr introduces what is manifestly his main concern, the view that the Atonement cannot be understood apart from 'its continuation in the Church, and above all in the Eucharist' (p. 144). He recognizes that the work of Christ is 'once for all,' but holds that it is 'continued' in the Mass. It is difficult, if not impossible, for Protestants to agree with the author upon this point. Willing, as we may be, to believe that Christ's Sacrifice is 'pleaded' in the Eucharist, we cannot go on to say that it is 'continued' there, without conceding room for all the patent errors which attend the Roman Catholic doctrine of the Mass. And we cannot do this even when we are assured (p. 146) that Catholic doctrine has recently tended almost to 'soft-pedal' transubstantiation in favour of the Eucharistic sacrifice. If 'continued' means that its ever-present validity can be, and is, claimed, the contention is another matter, and a quotation from Canon Masure ('Le Sacrifice du Corps Mystique') given on p. 147 may even seem to point in this direction. The Catholic concentration on the Sacrifice in the Eucharist, Father Jarrett-Kerr explains, accounts for the apparent lack of emphasis on the theology of the

Atonement. This explanation may be sound, but it suggests that the Cross is seen out of focus.

I should misrepresent the book under consideration if I conveyed the impression that it proceeds steadily by way of orderly argument. The argument is spiral rather than lateral; the learned author finds it difficult not to pursue every hare that rises in the hedge. His concentration upon the not always illuminating 'findings' of modern psychology, rather than upon Scripture teaching, is explained by the purpose of the book, and will seem less significant, although interesting, to many readers. Undoubtedly, however, we are rewarded by a moving, spiritual, and unusual treatment of the doctrine of the Atonement, and for this we have good reason to be grateful to the author.

VINCENT TAYLOR

GOD-PARENTS

It strikes non-Anglicans as rather odd that in the baptism of children the vows are taken in the Church of England not by the parents but by God-parents. The Episcopal Church in Scotland allows for parents sometimes acting as God-parents, but in the still legal Book of Common Prayer in England such concession is not made.

The whole question of God-parents greatly exercised the Lambeth Conference of 1948, and a desire was expressed that the history of the practice should be studied, especially as it existed in early times.

A wholly admirable study of the subject has been made by Dr. Derrick Sherwin Bailey, and his results and recommendations will be found in *Sponsors at Baptism and Confirmation: An Historical Introduction to Anglican Practice* (S.P.C.K.; 10s. 6d. net).

The author's research into the scattered and scanty evidence in early literature has been profound, and one may safely say, exhaustive. The result is that soon after the appearance of Christianity, if not from the very beginning, candidates for baptism required sponsors. That was dictated by ordinary prudence. Baptism for long was predominantly adult, and obviously the Church could not admit a candidate unless reasonably assured of his worthiness. Dr. Bailey might have mentioned in support of this contention the effect that the stories of Ananias and Simon Magus must have had. We can thus understand how sponsors came to be necessary. It was, however, primitively no part of the sponsor's duty to instruct the candidate, that was laid upon the deacon or the deaconess in the respective cases of men and women. The sponsor then testified to the worthiness of the candidate.

With the gradual universalizing of Infant Baptism the case was profoundly altered, and the sponsor made way for the God-parent. The development is obscure, but it certainly took place. The duties of the God-parents differ widely from those of the original sponsor, and it has led to confusion and misunderstanding to use the two terms as though they were synonymous. The God-parent is solemnly pledged to watch over the child morally and spiritually, and to see to his instruction with a view to Confirmation. Why the natural parents should have been so completely displaced in the Middle Ages is not clear; but so much displaced were they that it seems they did not even need to be present at their child's baptism. In the Middle Ages there arose, too, the notion of 'spiritual affinity,' which made marriage between natural and 'spiritual' brothers and sisters about as heinous as incest.

The God-parents, Dr. Bailey suggests, represent the Church which all of us agree ought to feel and acknowledge its responsibilities in the spiritual care and nurture of the infant.

After the Reformation certain changes were made in the Church of England; thus the God-parents have to see to it that the child hears sermons, and is to be made familiar with the Decalogue as well as the Lord's Prayer and Creed. Otherwise no great change was made on what had been long-established practice. The parents have no responsibility except to inform the clergyman that they desire baptism for their child. By the 'people' who are to appear at the font with their children along with the God-parents, the parents are probably meant, but no question is put to them, no responsibility enjoined upon them.

Having set forth impeccably the history of the practice so far as it is possible to ascertain it, the author proceeds to discuss its value. Should the practice be discontinued as many propose? He thinks not. But certain things should be done to give it greater reality and make plain its utility. God-parents must be impressed with the seriousness of their obligations—so great are these that nobody should become a God-parent to more than one child. One outside the Anglican Church, of course, will continue to feel that the natural parents in normal cases are those who should have vows laid upon them. Surely the constant, intimate supervision and the example and precept of the Christian home are the best nursery of piety. On that the Old Testament is very explicit. In abnormal cases the Church of Scotland gives a place to sponsors, and that seems only right. That practice may claim to be 'Catholic' too, for Dr. Bailey shows that in early times the parents were frequently the God-parents.

But as what it claims to be—an historical introduction to the practice—one has nothing but praise for this very competent study.

W. D. NIVEN

FAITH AND SCIENCE

If the Christian thought of fifty years ago showed an undue concern for the findings of contemporary science, the same cannot be said of present-day theology. So much do theologians and scientists go their separate ways that one welcomes a book like Mr. W. A. Whitehouse's *Christian Faith and the Scientific Attitude* (Oliver and Boyd; 12s. 6d. net). Mr. Whitehouse's treatment of the relation between the two disciplines is, within the limits of a short book, admirably clear and careful. He very properly reminds Christians of the high standards of intellectual integrity achieved in science and resulting in a patience, humility, and disinterested concern for truth, which, he notes, have not always been conspicuous in the Church. At the same time he points out that the supposition, 'that scientific thinking is the only reliable way to turn is to make a colossal assumption which has so far failed to vindicate itself.' Buber and the existentialist thinkers have something to say on the question why this assumption has failed to vindicate itself and it is perhaps a pity that Mr. Whitehouse does not devote some space to their views. Otherwise, he shows himself acutely sensitive to the issues which his subject arouses. That is only to be expected from one who was educated as a mathematician and who is committed to a form of Christianity more akin to that of Professor Barth than to that of Canon Raven (to whose work in this field Mr. Whitehouse rightly pays tribute).

If Mr. Whitehouse clarifies issues rather than settles them, that does not mean that his book is not a valuable contribution to the subject. It can be commended to all who, like the author, are striving to break down the barriers which, even in Universities, separate scientists and theologians.

IAN HENDERSON

ECCLESIASTES

Mr. A. D. Power, whose little books on the Wisdom Literature of the Old Testament and Apocrypha have been found widely useful, has now issued a small volume on Ecclesiastes, under the title *Ecclesiastes, or The Preacher: A New Translation, with Introduction, Notes, Glossary, and Index* (Longmans; 8s. 6d. net). The author does not offer any new theory about the book, and offers no original views. He does, however, compress within a very narrow compass a vast amount of information about the various views

that have been advanced. The translation is good, and the notes reflect wide reading amongst the commentaries. A list of authorities, which includes little short of a hundred and fifty names, is given, and these are referred to throughout the book by initials only, to the great saving of space. There is also a much longer list of commentators, arranged according to their date, though not all have been used at first hand for this work. Jewish writers are indicated as such in many cases, but not in all; and occasionally an author is cited by initials in the body of the book though his name is not given in the Key. Every reader who wants an up-to-date survey of the literature on this book will be rewarded by the study of this work—and examination candidates will bless the author. The objectivity of the survey, and the modesty of the author which restrains him from pronouncing judgment on the many theories about this book, coupled with the judiciousness of the comments, often culled from the older commentaries, will give this little work a value for many readers that the more adventurous studies, which excite scholars more perhaps, lack for them. H. H. ROWLEY

Professor R. W. Church's book, *An Analysis of Resemblance* (Allen and Unwin; 12s. 6d. net), will possibly not be very intelligible to those who are not specialists in Logic, but even the layman will find profit in the elaborate and closely reasoned analysis. Resemblance and difference always seem in the history of philosophy to be in a state of tension over against each other, and in this essay Resemblance is put severely in its place and is not allowed to escape into the region of abstraction. The relationship of identity and difference is minutely discussed. As to degrees of resemblance the author seems to maintain that there is no such thing, but only varying numerical proportions between instances of identity of quality and of associated differences. Again, if one quality is said to resemble one particular thing more closely than another, this does not mean a variation in the degree of resemblance but only a difference of position in the pattern to which both the things compared belong. An interesting discussion is concerned with the question whether a name can be applied to a quality, for example, colour, unless there is something which all coloured things possess in common, but Dr. Church is definitely against such a conception of a resemblance existing in its own right apart from the instances in which it is embodied. The ghosts of Hume and Bradley appear in the background of this study, of the latter more frequently than the former, but this does not necessarily indicate for the latter a greater degree of recognized importance.

Sir Aylmer Firebrace, C.B.E., the author of *If Thou Criest After Knowledge* (Allen and Unwin; 25s. net), seems to be an adherent of the Christian Science form of religious belief, and he acknowledges explicitly his debt to Mrs. Eddy, but at the same time he disclaims vigorously adherence to any organized form of faith. Instead, he organizes very elaborately his own principles of interpretation of the Bible, and his central aim is to restore this to its proper place as a source of metaphysical truth and practical guidance. He is, however, dominated overwhelmingly by his own categories, and uses them rather arbitrarily in his study of the life of Christ, His parables and miracles, and the significance of the Crucifixion, the Resurrection and the Ascension. Sometimes the requirements of the general argument control too obviously the particular interpretation.

The author is definitely anti-materialistic, and all the difficulties of our material existence, including the problem of evil, are solved by regarding matter and its implications as wholly unreal. Many of the interpretations of Christian doctrine are illuminating and often fascinating, and the extensive use of symbolism might discover a mine of suggestion for imaginative and impressive preaching, but we wonder whether all that is taken from the mine is pure gold.

Many of us know something of the achievements of Russia in art, music, and literature. Very few know much of Russian Philosophy except it be the meanwhile dominant and alone permissible dialectical materialism. To fill a real gap in our knowledge comes Professor N. O. Lossky, formerly of St. Petersburg now of the Russian Orthodox Seminary in New York, with a volume, *History of Russian Philosophy* (Allen and Unwin; 30s. net). It deals with the period from the eighteenth century to the present day. It is the first work of the kind in the English language, so primarily it is informative. It reveals how Russian Philosophy was influenced by Western thinkers like Kant and Hegel, but how it had its own native and internal impulses, leading to great variety of view from Nihilism upward.

To speak generally, Russian Philosophy in the main was religious, always with a strong trend towards ethics. The Soviet régime, of course, has made impossible any free independent thought. The author, however, is hopeful that the day of tyranny will pass and in new freedom Russian Philosophy will once more flourish and make its own contributions of value to philosophical literature.

Some sixty years ago James Strong, the compiler of a well-known Concordance of the Bible,

published a book on *The Tabernacle of Israel in the Desert*, which has just been reprinted (Baker Book House, Grand Rapids, Mich.; \$1.75). Nowhere is the reader directly told that this is an unchanged reprint of an old work, though the discerning reader will have no difficulty in perceiving this. The unwary, however, may suppose that it is a new work, and may not realize that when reference is made to 'modern' writers no twentieth-century author is included. As an attempt to piece together the details of information provided by the Biblical descriptions of the Tabernacle, this book is still useful. It does not discuss critical questions, but accepts the historicity of the Tabernacle and adopts the easy supposition that the simpler Tent of Meeting of Ex 33⁷ was a temporary arrangement which was superseded when the more elaborate Tabernacle was constructed. The fact that the simpler Tent figures in the story after the time when the Tabernacle is said to have been made (cf. Nu 12⁴) is sufficient to shake the faith of the cautious in this easy supposition. It is a pity to reprint old books without at least an Introduction offering a critical assessment of the work reprinted.

Another republished work, this time with explicit reference to the original edition of 1926, is George L. Robinson's *The Twelve Minor Prophets* (Baker Book House, Grand Rapids, Mich.; \$2.50). This contains simple chapters on the structure and message of each of the twelve prophets, with a short bibliography at the end of each chapter. Critical questions are not dealt with in the body of the book, but are reserved for all too brief consideration in the Appendix. Here the author's conservatism appears in his defence of the authenticity of the disputed passages in several books, where many modern authors have found additions to the genuine work of the prophets. It is to be observed, however, that more than one recent writer has argued at much greater length for the positions here taken, and there is to-day much greater caution in rejecting passages as later additions than there was when this book was first published. The longest critical note is on Zechariah, where the authenticity of the whole book is maintained against the overwhelming weight of modern scholarship. Robinson was well acquainted with the work of all schools of writers, and includes many critical works in his bibliographies. He was himself a scholar worthy of respect and widely respected. The reprint of this popular book will renew its usefulness to many readers.

The Explanatio Symboli ad Initiandos: A Work of Saint Ambrose, edited by the late Dom

R. H. Connolly, Monk of Downside (Cambridge University Press; 10s. net), is the tenth and last volume in the 'Texts and Studies' series of Contributions to Biblical and Patristic Literature. In a short Foreword Abbot B. C. Butler of Downside thanks Canon J. H. Srawley for preparing this book for the press after the death of Dom Connolly. This book is clearly at one and the same time a labour of love and a labour of the most meticulous scholarship. It consists of a sermon on the Creed by Saint Ambrose to those entering upon Church membership. Hitherto there has been no readily available edition of it at all. Dom Connolly's book consists of a critical text, an excellent translation, careful notes, and a scholarly and careful and detailed examination of the authenticity of the sermon. It is obviously a book of first-rate importance for the form and use of the Creed in the Early Church and for the life of the Church. The student of the Canon of the New Testament will incidentally note that in section ten there is a reference to the Apocalypse as being unequivocally canonical and unequivocally the work of the Apostle John. This bit of external evidence does not seem to appear in any of the standard commentaries on the Apocalypse. This is one of those works which in the nature of things cannot have a wide sale. But every patristic scholar will be grateful to publisher and author alike for making it available, for here is patristic scholarship at its best.

Two writers, Mr. Strathearn Gordon and Mr. T. G. B. Cocks, have collaborated to give us a most interesting book which they entitle *A People's Conscience* (Constable; 21s. net). It is a revelation of how much social progress in little over the last century has owed to the work of Select Committees of the House of Commons. The procedure of such a Committee is described and then by six outstanding examples the value of this institution is stressed. The six subjects reviewed are Debtor's Prisons, the Police, boy chimney-sweeps, treatment of lunatics, child-labour, the transportation of felons. The facts on all those subjects were carefully sifted by Select Committees and the dreadful revelations—which admitted of no question—roused the nation to action through Parliament for the removal of such blots.

The book is a real contribution to our social history.

Study Notes on Christian Doctrine, by the Rev. Alan T. Dale, B.D., and the Rev. John Lawson, M.A., B.D., B.Sc. (Epworth Press; 5s. net), is a book written for a special purpose. The purpose is 'to help those students who, as part of their training to become Methodist Local Preachers, are

preparing for the Connexional Written Examination.' The two books prescribed for that examination are 'Christian Foundations,' by H. Maldwyn Hughes, and Wesley's 'Forty-Four Sermons.' This book consists of summaries, explanations or introductions to, and questions on, the different sections of these books. For the purpose it is undoubtedly admirable and will greatly simplify the task of the intending student. In the nature of things the appeal of the book will therefore be limited; but it has to be said that the excellent summaries of the twelve chosen sermons of Wesley give the book a very much wider interest. It is well worth buying for these summaries alone.

To some degree Mr. D. E. Harding's views in *The Hierarchy of Heaven and Earth* (Faber and Faber; 21s. net) are familiar and intelligible enough. He very ably refutes in his attempt to determine Man's place in the universe the pæan 'Glory to man in the highest, for man is the master of all.' What is the individual man apart not only from society but from the vast universe which surrounds him and of which his ignorance is abysmal? Man finds his true place only as he is humble enough to recognize with awe the whole of which he is a tiny fragment. The wholeness of things was expressed long ago in the poet's address to 'the flower in the crannied wall.' Mr. Harding holds that the Whole is alive and in varying measures psychic. If we understand him, God is not to be completely identified with or shut up in the 'Whole' of which he is speaking.

Man in a real sense is crown of the hierarchy on earth. For the hierarchy of heaven we depend not on science, but on religion. But which religion?—he does not explicitly say, nor give any criterion by which the wild imaginings of some religious people may be tested.

It is in parts a difficult book, in some places quite beyond what the ordinary reader unversed in nuclear physics will begin to comprehend. One wonders if such recondite parts are really necessary.

Dr. A. J. B. Higgins, who has recently been appointed Lecturer in New Testament Greek in the University of Leeds, has written a short and informative book for the needs of the general reader entitled *The Reliability of the Gospels* (Independent Press; 3s. net). He discusses the text, date, authorship, sources, and historical value of the Synoptic Gospels. The book is an expanded version of two public lectures first delivered in 1948 in Union Church, Mill Hill, London, and has been published at the instigation of a number of

the hearers who suggested that they should be available in a permanent form. Students will find Dr. Higgins' study to be of much value, for he treats every question of first-class importance, including the relevance of the Old Testament to the Gospel Narrative. On the question of Form Criticism Dr. Higgins writes: 'Some exponents of Form Criticism are quite needlessly sceptical, and, by attributing too much to the creative abilities of the Early Church, forget the creative genius of Jesus Himself, and, as has been rightly said, "canonize the entire Palestinian Church."' Not only students and 'the general reader,' but also teachers of the New Testament, will find much of great interest in this competent and suggestive booklet.

Canon Marcus L. Loane has followed up his 'Oxford and the Evangelical Succession' with *Cambridge and the Evangelical Succession* (Lutterworth Press; 12s. 6d. net). It is a series of biographical sketches of a succession of evangelical clergy of the Church of England who were all of them distinguished Fellows of Cambridge—William Grimshaw of Christ's, John Beveridge of Clare, Henry Venn of Queens', Charles Simeon of King's, and Henry Martyn of St. John's. A uniform standard of excellence is maintained throughout, and a bibliography is appended to each chapter. The service of those men was distinguished, alike to the Kingdom of God and the Church they loved. Scottish readers would have liked a little expansion of the work of Simeon in Scotland which is merely mentioned, and was very valuable. Most moving of all is the story of Martyn—the missionary pioneer who died so young but whose work, especially in Bible-translation for the Orient, was so very memorable.

The Bishop of Barking contributes a short introduction.

From the Methodist Youth Department there come two very useful little books on Sunday School work, both by Mr. George R. Easton, B.A. *The Sunday School Superintendent* (6d.) consists of only seven pages, but it is a notable example of good gear in small bulk. Here is stressed the duty of the Sunday School Superintendent to integrate the Sunday School into the life and policy of the whole congregation, to see that lesson schemes are well chosen and faithfully adhered to, to make sure that the worship is real worship, to see that proper grading is carried out. Mr. Easton remarks of the superintendent, 'Nothing is too small for his concern.' Fortunate, indeed, would be the

School with a Superintendent who had read and digested this book and who based his Sunday School activities on it.

There is also much wisdom in the rather larger booklet, *How to Run a Training Class* (1s. 6d. net). Here it is wisely laid down that the importance of the training class 'in securing the success of the school is second only to that which must be placed on the personal consecration of the teacher.' The double aim of the training class is laid down—'First, to enhance the devotional life of the staff and to foster the Christian fellowship that should already exist among them, and, second, to assist the staff to improve their teaching art.' In the class there should be 'a period (or periods) for devotion, a period for the study of either general Bible background or Sunday School theory and technique, and a period for lesson preparation.' Mr. Easton would go the length of making attendance at such a class as good as compulsory. The book describes most helpfully how each section of the programme may best be carried out. These are definitely two books for the Sunday School library.

This devotional study of the first twelve chapters of Acts—*The Holy Spirit in the Acts*, by the late Rt. Rev. Philip Loyd, formerly Bishop of St. Albans (Mowbray; 5s. net)—was written by the author when he was Bishop of Nasik, and was intended for the members of the Church in his Indian diocese. It is no elaborate abstract doctrine of the Holy Spirit, but might be described as an account of the Spirit in action, controlling the events narrated in the chapters on which it is based. It certainly makes the history vivid for our reading, and every here and there we come upon imaginative touches, arising from simple devotion and showing real insight.

Principal R. R. Williams of St. John's College, Durham, has written a small devotional commentary on Ps 119, entitled *The Perfect Law of Liberty* (Mowbray; 3s. 6d. net). It contains a short introduction, in which the author tends to date the Psalm as late as the second century B.C., and several pages dealing with the characteristics of Coverdale's translation. Each of the eight-line stanzas of this elaborate acrostic poem is dealt with in turn under a summarizing title (some more apt than others), and a method of partial allegorizing is followed. The text is that of the Prayer Book Version, and the commentary is in the Anglican tradition. The volume is a helpful devotional study, naturally appreciated most by

those who are familiar with the Psalm in this version in their liturgy.

In his Foreword to *The Cross Over India*, by Mr. Rajaiah D. Paul (S.C.M.; 8s. 6d. net), Bishop Stephen Neill says that if a Bishop wishes to have a quiet life he must do what the laity tell him to do. If, however, the suggestion is that the Foreword was written under dire compulsion, the good Bishop must have had his tongue in his cheek—if Bishops are capable of such a gesture—for he would be the first to confess that this book is intrinsically worthy, mainly because it is written by a layman, and a layman of the scholarship, devotion, and standing of Mr. Paul. The author has spent the greater part of his life in Government service, and now reviews, most capably, the history, present situation, and prospects of the Indian Church to which he belongs. The first five chapters are historical and provide a useful summary of developments, in South India especially, but typical of the whole. The sixth chapter gives rather prosaic biographies of four 'heroes of the Indian Church,' names not widely known but on that account illustrative of the main thesis of the book, that the strength of the Church lies in its ordinary membership, no matter how obscure the individual may be.

Mr. Paul appraises very highly the influence, both direct and indirect, of Christianity in India, and refuses absolutely to estimate this by statistics. He would have some very straight things to say to missionary executives in the older churches who try to assess the importance of an institution by tabular statements about the percentage of Christians and non-Christians. On the other hand he will have no pseudo-nationalistic premature rejection of foreign co-operation. His criticism of his own Indian Church is exceedingly sane. He does not shut his eyes to the defects of the Indian Church, such as persistence within it of the spirit of caste, intemperance amongst the more illiterate, non-naturalization of Christianity in India, lack of efforts towards financial independence, indifference to the Indian cultural heritage, lukewarmness in evangelism. But, though he refuses to overestimate the 'striking force' of the Indian Church in regard to evangelism, he is full of hope for the future. The most absorbing chapter in the book is that on 'Church Reunion,' and his description of the inauguration of the Church of South India is lyrically beautiful. Mr. Paul regards it as a beacon light which will lighten the darkness of disunion all over the world, and his optimism would seem to be justifying itself, slowly but surely. The book might, on the whole, have been more inspirational, but it is full of common sense and shrewd judgment.

Books on the Person of Christ

Moberly's 'Atonement and Personality'

BY THE REVEREND GORDON RUPP, B.D., CAMBRIDGE UNIVERSITY

It is now fifty years since R. C. Moberly's seminal study appeared, a work which looked backwards and forwards. Backwards, for as a study of Atonement it has to be seen against the mid-nineteenth century reaction against evangelical Augustinianism, a reaction which found diverse forms in the latitudinarianism of Jowett, the neo-orthodoxy of Dale, and the fecund interpolation of Maurice (in whose wake the studies of Moberly and Scott Lidgett must be viewed). Forward, in that it breaks new ground in its penetrating discussion of forgiveness and penitence and in its affirmation of human solidarity, themes as up-to-date as the Nuremberg Trials and the profound Protestantism of the Stuttgart Declaration of October 1945, with its affirmation that the German Church and German people are bound 'not only in a solidarity of suffering, but in a solidarity of guilt.' Forward, too, that in its discussion of the nature of personality, and the relation of the guilty, unforgiven sinner to the redeemed and penitent Christian, it recalls that eschatology which is the important recent emphasis in Biblical Theology. In its doctrine of the unity of humanity in Christ and in its re-emphasis on the doctrine of recapitulation it anticipates the stresses of some notable modern Catholic scholarship, and especially the studies of P. P. Mersch and De Lubac.

It is important that the Christology is embedded in the main theme of Atonement. The great masters of Christological discussion have always thought within the framework of redemption, and there is ample evidence here of the supple flexibility which Moberly found in the orthodox definitions of the Trinity and of the Person of Christ, even though there are points where he strains them more than perhaps he intended to do. But the unity of the Person and Work of Christ is fundamental to Christological discussion. Just as you alter the whole drama of *Hamlet* if you turn the Prince of Denmark into the commissar for Elsinore, since what is at stake depends on the personal status of Hamlet in relation to his father and uncle, so if you make of Jesus Christ somebody other than Very God, and something less or more than truly man, you reduce to unintelligibility or even barbarity some of the profoundest Christian theological discussions of Atonement.

For many readers the most fruitful part of the book will be the profound discussion of the nature of repentance and of what is involved in the turning

of the Christian from sin to holiness. The debt to orthodoxy and to McLeod Campbell is clear and often expressed. Nevertheless the insistence that God is concerned with sinners, rather than sin, and with the rehabilitation of His fallen children rules out by implication many of the false emphases of an earlier orthodoxy. The reader is impressed by the wholesome, realistic optimism of the discussion, of which the last (and, though least fruitful, most original part of the book) chapters on the Holy Spirit place the direction of Atonement upon the victoriously healing power of the Divine love. It is a sound charge which Moberly levels against Dale and others that they do not allow sufficiently for the doctrine of the Holy Spirit in their evaluation of the Atonement, and that Calvary is unintelligible apart from Pentecost.

From the prime insistence on the Divine Unity, which alone gives coherence to a doctrine of Atonement and which excludes all interpretations which involve a schism in the Godhead, Moberly turns to the human side of the Incarnation, 'He certainly was not a man only, amongst men. His relation to the human race is not that He was another specimen, differing, by being another, from every one except Himself. His relation to the race was not a differentiating but a consummating relation. He was not generically, but inclusively, man.'

Thus, although Moberly moves within an orthodox framework, he makes the point, cardinal to his theme, that 'there is, and there can be, no such thing as impersonal humanity. The phrase involves a contradiction in terms. Human nature which is not personal, is not human nature. Human nature can only be the nature of a person. . . . Of necessity, He is a Person: and He, the Person, is human.' Without mentioning Leontius and the doctrine of 'enhypostasis' he affirms 'the root and origin of His Personality may not be human. But in so far as He is a Person now humanly incarnate, the word human has become a true attribute, truly predicable of His Personality.'

But must not this insistence lead either to a confusion of natures or to a doctrine of kenosis? Moberly continues. 'Christ is, in fact, a Divine Person: but a Divine Person not merely wearing manhood as a robe, or playing upon it as an instrument; but really expressing *Himself* in terms of Humanity; and thereby making Humanity . . . a real and true reflection and utterance of Deity.' 'He was God always and only in the way in which

the human conditions which He had chosen were capable of being an expression of God.' 'He is, then, not so much God *and* man, as God in, and through, . . . man. . . . The Incarnate never leaves His Incarnation.'

But in fact this very stress on the truly personal life of the Incarnate Son, pressed almost to breaking point, is the necessary counterbalance to the doctrine of inclusive humanity which is Moberly's link between Christology and Atonement. He breaks with nineteenth century individualism and modern atomism when he says 'If "we" defeated the Armada or Napoleon,—we who had no more hand in it than the French or Spanish infants yet unborn: if the felon's dishonour brands the whole family name: if Israel fled and died because Achan sinned; or (more awfully still) if "Israel" put to death the Son of Man: then connexions like these are no merely artificial make-believe, no idle form of fashion in phrase.' Nor, we add, is this affirmation of solidarity in community to be dismissed as belonging to some primitive stage of religion. The phrase, 'For whom the Bell tolls,' joins John Donne and Ernest Hemingway in affirming that 'I am involved in all mankind' and in a consciousness in which seventeenth and twentieth centuries have been shocked into awareness. There is the solidarity of humankind in sin, 'in Adam.' But Moberly insists that this other solidarity, 'in Christ,' is the true humanity, that here is the origin as it is the consummation of the creation of the human race, the link between Christ and the Holy Spirit who brings human personalities towards the goal in which they become finally and truly and completely themselves. Here, again, he does not stop to examine Christological questions of the nature of that sinless humanity in which the Divine nature was enrobed, though he does, like Luther, sometimes use language with a Eutychian sound. The grand point, and for many of us a notable easement in our thinking of redemption, is that this Son of God stooped down and partook of this solidarity with us, and that for Moberly (though he does not stress the word) Identification has replaced Substitution as a key-word. Now the profound discussion of forgiveness (the dismissal of retribution, and the question of pain and penalty, is perhaps too abrupt) comes back into the picture. For it has been profoundly shown that the more sinful we are, the more impossible genuine penitence becomes, since we become blinded to that very sin which has become an inescapable part of our natures. To condemn sin, to leave it and put ourselves wholly on the side of righteousness, this is true penitence and it must lead to a new life of holiness in which the past is completely repudiated. But if this be the penitence asked of men, then it is impossible for sinners.

Yet here is the miracle of incarnation and redemption: One who is truly one with us, who shares our human nature, the bodily consciousness which is the avenue of temptation and sin, has offered to God that perfect penitence—His own inexorable, loving obedience, His own awareness of the loathsomeness of sin, His own unhesitating and uncompromising alignment with righteousness, and His bearing within His own Person the strain and stress and agony of being such a mediator to the very point where He cries out in despair, and where life itself is stifled. The cry of desolation in all its grim horror is none the less 'the most wonderful cry in the history of the world.' Moberly rightly believes that the conflict between 'objective' and 'subjective' theories of Atonement has often blurred the real issue. Of course it is essential that this is no myth but something which happened once for all 'for us.' But it is equally essential that we be no mere historic spectators gazing back from afar: what happened on Calvary continues through Easter into Pentecost, through the experience of grace, in forgiven sins and in the life of the Church and in the new life of the redeemed in the Spirit. Moberly's reticence about the meaning and limits of personality accounts for the book's survival value, for an adventure into premature psychologizing at this point would have dated the discussion irretrievably at the point where most modern Christologies date and invalidate themselves.

We need not point out the weaknesses, though there are many questions which are left unsolved in this profoundly helpful and religiously inspiring book. Moberly takes up themes which Maurice had hinted at, and which modern writers, like De Lubac, have so brilliantly illuminated in the context of the Greek Fathers. With him the conception of human solidarity is wholesomely linked with redemption, in the tradition of Athanasius (and St. Irenaeus). Identification—has been a luminous word which has eased the revolt and restatement involved in 'substitution.' The Stuttgart Declaration has shown that the doctrine of the priesthood of all believers and of the High Priesthood of Christ have implications which are far from being worked out in modern discussion. And perhaps the book does justice to the longing in the hearts of sinful men for that quality of the mind of Christ, His innocence which is the most startling fact about the human Jesus. Now this becomes not that point of our estrangement but of our kinship, as the Holy Lamb of God offers Himself for and with His brethren in availing sacrifice.

My faith would lay her hand
On that meek head of Thine,
While a penitent I stand,
And here confess my sin.

In the Study

Virginibus Puerisque

Playing Golf with an Invisible Man

BY THE REVEREND F. P. COPLAND SIMMONS, M.A.,
FROGNAL, LONDON

'In honour preferring one another.'—Ro 12¹⁰.

I WONDER if you know when ministers get their half-holiday? They can't take a weekly holiday on Sunday or Saturday like other people, for those are very busy days for them. Well, most of them take it on Monday morning. I usually try to go out of doors on Monday mornings, for if I stay in the house the telephone bell is sure to ring ten or twelve times, and I find myself as busy as ever. But have you noticed how often it rains on Mondays? When it rains I go off to one of the famous Art Galleries in London and spend the morning looking at the pictures. But when it is dry I go out on the golf course. Lately I have been playing with a young American friend, but neither of us is a very good player. I was reminding him the other day of what a negro caddie said to me when I was playing in the States: 'Sah, if yo' preaching is like yo' golf, I sho' am sorry for yo' congregation!'

One day my friend was unable to go with me, so I went up to the golf course on my own. There wasn't a soul there, so I set off to play by myself. But it's not much fun playing one ball, so I decided to pretend that my friend was there and I played two balls, one for him and one for myself.

It turned out to be quite an exciting game, and I became very interested in it, even to the extent of commending the shots on both sides. If I hit a good ball for myself, then I would say in that quaint way my American friend has, 'Well, what do you think of that?' If I hit a good one for him, I said, 'Well done, Dick, that's one of the best shots I've seen you hit.' Fortunately there was no one about while I was making these remarks, but if anyone had heard me he would have thought there was a lunatic at large on the course!

I won't tell you about all the bunkers we got into and out of, for we both seemed to have a special love for bunkers, but by the end of the match we were both playing quite well, and I went round in one of the best scores I have ever had. The funny thing was that the invisible American beat me by one up.

And yet that wasn't so strange after all, for just because he wasn't there I took rather special care

with his shots. I felt that it wasn't fair to hit his ball badly or carelessly when he wasn't there to defend himself. And, then, because he was playing so well, I had to pull up my socks and do well for myself.

I wonder if that's what the Bible meant when it said, 'In honour preferring one another?' One of the marks of a true Christian is that he forgets himself and gives honour to other people. And when you do that in the game of life, thinking of other people first, and trying to do well for them, you not only play the game much better yourself, but you enjoy every minute of it.

A Question of Values

BY THE REVEREND J. ROY B. HENDERSON, B.A.,
HALIFAX

'... a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.'—Mt 13⁴⁵⁻⁴⁶ (R.V.).

I wonder if you sleep with your bedroom window open. It keeps the room full of fresh air while we are asleep. But I read the other day of a little boy who wanted his mother to close his window before he went to sleep. When his mother asked him why, he told her, 'robbers might come in.' She tried to assure him that they had nothing of value in the house to tempt any robbers, but he replied, 'Oh yes we have. Lemonade and puffed wheat!'

Now I do not suppose any robber would think those very valuable, but he did. Everything is of different value to different people. A piano is a precious means of entertainment to some but to others it is just a piece of furniture. I count my books amongst my favourite possessions, but to some people they are the last things they would want. I expect you have some toys which you prize above everything else you have, but your friend would choose something quite different.

Many years ago a great liner was sinking in the Atlantic. Every one was making for the lifeboats but one lady rushed back to her cabin. What do you suppose she went to get? No, it was not her jewels. They were of no use on the high seas. She went instead for some oranges! She accounted them of more value than anything else in that emergency.

You may avoid punishment sometimes for some wrong you have done by telling lies or by not

'owning up' to it. But which is more valuable—avoiding being caught or growing up honest? You may find you become unpopular if you refuse to join the others in everything. But if you refuse in order to avoid doing something you believe to be wrong stick to it, for your character is worth more than your popularity.

Judge everything by Jesus' standards. Try to think what He would value most if He were in your place. Then give up anything to be sure of having that—like the jeweller who sold all his other pearls, good as they were, in order to possess the finest pearl of all.

The Christian Year

THIRD SUNDAY AFTER EPIPHANY

The Triumph of Righteousness

BY THE REVEREND JOHN L. KENT, M.A.,
GLASGOW

'Blessed are they which do hunger and thirst after righteousness: for they shall be filled.'—Mt 5⁶.

Few words are capable of so manifold interpretation as righteousness. From the common man who will take it to mean a standard of decency—'I pay my debts; I live a clean life; I try to help others'—to the Apostle Paul with his high doctrine of justification by faith, we have a wide choice offered to us. Manifestly the significance of this Beatitude will depend on which meaning we select.

1. What did righteousness mean for the man who set down these words of the Lord Jesus Christ?

Had he been familiar with Greek thought, he might have had the definition of Plato in his mind—'to mind one's own business and not be meddlesome.' Then he would have struck the level of the common man. No higher have the aspirations of the vast majority soared throughout the ages. To behave uprightly and do one's duty, undisturbed by the urge to crash through accepted standards—that is still the aim of far too many. But this comfortable interpretation we can at once dismiss. It is far removed from the thought of the people who were accused of turning the world upside down. This is not the meaning of the man who penned these words.

What, then, would the word signify to the people who first heard it fall from Jesus' lips? It was part of the everyday vocabulary of the Jews, calling up a familiar image to their minds. It would immediately represent their effort to accumulate merit. By obeying the Commandments, by conforming to the Law, and by giving alms they were acquiring credit that they hoped would more than square their account. When the final settlement

came it would turn the scales in their favour. Acquittal at the Last Judgment would depend on how much righteousness they had amassed. This is likely to have been the picture that started up in the minds of the people who crowded around to listen to Jesus.

It is an old idea but it lingers on and is not uncommon to-day. I remember seeing a fashionably dressed Indian threading his way along the thronging pavements of Bombay. I watched him pass from one hunched-up beggar to another, dropping his coins into their begging-bowls. He was laying up treasure with which he hoped to pay for his right to everlasting bliss. This idea or its equivalent inspires the practice of many religions—even of some Christians. People who crowd into the church in an emergency or go out of their way to do a good turn or surprise their friends by a generous gift are often inspired by a motive of attaining this kind of good standing with God.

This may have been the meaning that the people on whose ears the Beatitude first fell attached to the word righteousness; but it was not the meaning of the Apostle. The man who recorded these words of our Lord had come to understand righteousness very differently. Otherwise the Christian religion would never have been born. The synagogue and its observances would be good enough still.

For this man it was a dynamic word and fraught with human destiny. He may have started with the common people but he had journeyed far before he had scratched these words on his parchment. Jesus had taught and wrought His mighty works, had died and been raised from the dead, and had given an entirely new meaning to righteousness.

'What is the greatest thought that has ever entered your mind?' Daniel Webster, the American statesman, was once asked. After a pause he answered, 'The thought of my accountability to God.' This is not a peculiar idea that suddenly occurred to a great but eccentric mind. It is in everybody's mind. We may not like it, may refuse to admit it, but we cannot banish it. Sometimes it is strong, imperious, subduing; sometimes it is weak, stifled, fleeting; but it is never absent. We all know we must stand before the judgment seat of God.

And what then? How do we hope to fare? By and large there are only two kinds of answer to this question—the Jewish and the Christian. We hope for a favourable verdict at the Great Assize by reason of our virtue or by reason of the grace of God. We come carrying our credentials, our faithful religious observances, our honest obedience to the moral law, our record of benevolences, our claim that we have never done any

one any harm and have always done the best we could. All this we trust is our passport to glory. Or we may come like Toplady and say :

Nothing in my hand I bring,
Simply to Thy Cross I cling.

We have no righteousness of our own to plead ; only the righteousness of God in Jesus Christ will give us a standing in His presence. That is the Christian's hope.

For the man who wrote down these words of our Lord this is what righteousness had come to mean. No mere standards of decency for him. Never again could he spend his life painfully striving to acquire merit. Through Jesus Christ, 'the holy for the lawless, the guileless for the evil, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal,' God had here and now given him a new status. His forgiving love had established for him a relationship he could never have won for himself.

2. To this righteousness and the life that inevitably follows we are called to aspire. For, says Jesus, it is the natural, God-intended activity of the human soul. Like food and drink, it represents the essentials of normal living. It is not merely for the privileged few but for every man. Every life has been constructed on this plan. When our Creator designed us He made us for this personal union with Himself. That is where the idea of our accountability to Him comes from. We may be loth to believe it and dismiss the whole idea as incredible. We may be stung to hostility by the thought and try to satisfy ourselves in a wasteful round of indulgence. We may ignore the truth and seek to sustain our souls on a diet of perishable food. But the time comes when we know we are starving our souls. Misgiving about the ends we are pursuing, disquiet that the merriest comradeship cannot allay, restlessness that no preoccupation can settle all combine to intimate that we are missing the life for which we were born. We are hungry and athirst for righteousness.

Nor will any intermittent or capricious application of ourselves to the high ends of righteousness satisfy us. It must, says Jesus, be the sustained and passionate activity of the soul. Have you ever been hungry, ever felt the biting pangs grip you ? You have tried to stifle the cry of the flesh, have crowded your hours with the most concentrated effort, have thrown yourself into the most engaging pursuits and the most genial and light-hearted company, but nothing would appease the cravings of the body. Your need was desperate. Food ! Food ! Or ever been thirsty ? With throat flaming, tongue parched, every cell aching for water, you have been haunted every hour of the day and by night kept stark awake with vain and

tormenting imaginings. That is the kind of insatiable longing with which the soul must desire God's righteousness. It must be the dominant and ruling passion of one's life. 'You will never stroll in to Heaven, pushing the door open with a careless shoulder,' some one has said. It takes the whole man, demands the most urgent outreach of the soul to be engaged in this, the main business of life. We must see, as Matthew Arnold once put it, that 'righteousness by Jesus Christ is in positive strict truth man's most momentous matter of concern.'

My one unchanged obsession, whereso'er my feet
have trod

Is a keen, enormous, haunting, never-sated
thirst for God.

So Gamaliel Bradford wrote about himself, and might have said about the temper in which every man who knows who he is, and what is his destiny, should pursue the high ends of human existence.

When we see our lives in this perspective and seek after its objectives with this intensity, then, says Jesus, we will find in righteousness the most satisfying activity of the human soul.

The man whose mode of conduct and whose service to others spring from his relation to God—the relation conferred on him by the love and grace of God—is living at the deepest levels. The conventional stereotyped standards of others will never do for him. The neat and tidy ideals with which they seek to regulate their lives and their social obligations will never fully satisfy him. He is out for the founding of the City whose Architect and Builder is God. That does not mean that he treats human and mundane objectives as irrelevant. On the contrary, he recognizes their relevance more clearly than others for he sees in them the materials in which has to be expressed the relationship in which all men stand to Almighty God. The flux and fluctuations of human affairs are caught up in his passionate devotion to the unchanging and eternal will of God. And in the doing of the will of Him who gave Himself for him, he is satisfied.

But deeper than this are the satisfactions of the man who is hungering and thirsting after righteousness. The whole endeavour of all life is to establish a balance between it and its environment. Every living thing is engaged in seeking this adjustment ; the inner being is reaching out to its surroundings seeking a vitalizing correspondence. From one point of view this is the meaning of man's life. All his hungers are urging him to find this balance between his inward life and his environment. Since man was created by God for personal union with Himself and since God has made that union possible through His Son Jesus Christ, when man by the passionate desire of his whole being enters

by faith into that union, he has established the equipoise in which he rests fully satisfied. The balance between his true nature and his real environment has been achieved. He is at peace.

However we look at it this is the grand consummation towards which human life is being directed. Impulses that send men out in search of their fulfilment in many directions have this as their essential meaning. With Bishop Butler some would say, 'I design that the search for truth is the one business of my life'; others in quest of fame would say with Lord Nelson, 'Victory or Westminster Abbey'; whatever form the search would take it represents the outreach of the soul for its true environment in God. But only they know the triumph God has vouchsafed to them who hear these words of the Lord Jesus and obey, hungering and thirsting after righteousness.

'Come unto me,' says Jesus, and coming, the turbulent, questing soul of man finds rest and knows that it has entered into the victory that overcometh the world.

SEPTUAGESIMA

The Call to Endurance

BY THE REVEREND D. H. C. READ, M.A., B.D.,
EDINBURGH

'... but he that shall endure unto the end, the same shall be saved.'—Mk 13¹³.

One of the encouraging signs of life in the Church to-day is the renewed emphasis on evangelism. In all parts of the world this is being regarded as an integral part of the Christian life, and seldom in recent history have there been so many campaigns, missions, experiments of all sorts designed to bring those outside to a knowledge of Christ and membership of His Church. This has naturally led to a stress upon the initial steps of faith. We are increasingly concerned with the question: How do I become a Christian?

Inevitably this stressing of conversion, of decision, arouses in many minds the old question: Will it last? There is a deep suspicion in the minds of some members of what we might call 'Flash-in-the-pan' evangelism, and that tends to make some half-hearted in their support of special efforts of any kind. I think we should acknowledge that all reputable leaders of such modern movements have this point well in mind, and in nearly all campaigns a serious effort is made to avoid mere surface emotion, and a strenuous attempt to shepherd 'converts' into the fellowship of the Church. But perhaps even more important is for us to recover the New Testament emphasis on

endurance as one of the primary factors of the Christian's life. It is astonishing how often this note is struck in the Gospels and Epistles, far more often than that of conversion, baptism, or faith regarded simply as the beginning of the Christian life. '... he that shall endure unto the end, the same shall be saved.'

In the trial of war we have learned that, although great crises have to be met and won through, it is above all the capacity to endure to the end that brings the victory. Taking a longer view of our history we can see that wars themselves are crises that call out hidden reserves and extra effort, but that such a period as we are now in—one of 'cold war'—demands that quality that does not depend on excitement or the stimulus of obvious danger—the quality of steady endurance. 'There is a solemn and awful courage in the human heart,' said Sydney Smith, 'placed there by God Himself, to guard man against the tyranny of his fellows; and while this lives, the world is safe.' But will it live? That is the question that confronts the democratic world of to-day. Will it live—without the quality of endurance based on the rock of Christian conviction? When I think of endurance I have a picture of a ship driving steadily forward, cutting through the water in spite of wind and storm. When I think of its lack in the world to-day I see instead a twig swirling along helplessly in a rushing stream. Perhaps the greatest danger threatening our family of nations to-day is that people will lose the will to endure; their vitality sapped, their energy dissipated, and their direction lost. Christians ought to be challenged by such stories as *The Cruel Sea* gives of our war-time convoys, or the revelation of immense courage under torture of such resistance heroes as *The White Rabbit*. For in both these books we find men, without any explicit Christian faith, with a fund of endurance that puts us all to shame. This is what St. Paul meant when he said: 'I can do all things through Christ which strengtheneth me.' It is not mere stoicism that is called for, but that endurance which is the by-product of a living Christian faith.

When Jesus called His first disciples He had this well in mind. He knew the danger of a first flush of enthusiasm for the cause. He warned them of the seed that fell on stony ground—'immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away.' He saw Peter as an example of that early eagerness that has not learned to count the cost. 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not.' And the passage from which our text comes shows the young Church

launched into a dangerous world . . . wars, rumours of wars, nation against nation ; earthquakes ; famines, troubles, sorrows. We recognize it. Who said that Christianity painted a fairy picture of the world we live in ? ' But he that shall endure unto the end, the same shall be saved.'

This is the supreme Christian quality for our daily living. For the past the Christian word is Forgiveness ; for the future it is Hope ; for the present—*Endurance*. Each one of these words is dependent on our faith. Faith directed to the past means hearing the word of pardon ; faith directed to the future means a living hope for ourselves and for the world ; faith directed to our day-to-day existence means endurance. Perhaps we have tended to dwell too much on the past and on the future. Some Christians are for ever harking back to their conversion and the spiritual experiences of past days. They think that the important question is ' When was I converted ?' and not ' *Am* I converted ?' that is, turned to God *now*. Or else they torture themselves with doubts as to God's forgiveness of the things that are on their conscience. Others are more concerned with the future. They live in an atmosphere of Christian blue-prints for society ; or else they concentrate on the final destinies of men. In University Missions I have discovered that it is almost impossible to call for questions without being asked about heaven and hell. And that seems to occupy the minds of a wide section of the public to an even greater degree. However important such questions of past and future may be, they are of small moment compared with the all-important Now. It is Now that the Bible confronts us with again and again. ' Now is the day of salvation.' What matters supremely is not a past experience or a future hope, but our attitude now. The faith that is worth having is the faith that endures. When the writer to the Hebrews wanted to commend Moses to his readers as an example of what he meant by faith, he did not speak of the thrill of the burning bush, the excitement of the Exodus, or the thrill of the Promised Land. He writes simply : ' He endured, as seeing him who is invisible.'

Here is the secret of endurance—being in touch with the invisible God. If you and I are to endure in this strange and staggering world we must have a foothold. Do you ever have a dream in which you are walking on the edge of a precipice and at each step the ground gives way beneath you ? That can be our situation in a world like this. For ' the world passeth away and the lusts thereof.'

Frail as summer's flower we flourish ;
Blows the wind and it is gone ;
But, while mortals rise and perish,
God endures unchanging on.

To endure means being in touch with the unchanging God. ' He that doeth the will of God abideth for ever.' The house that is built on the rock does not fall.

Endurance comes from the depths—the secret places where we meet our God. And that involves the daily habit and discipline of seeing the invisible. That means a steady effort to make time for prayer, and using every help towards the realizing of the spiritual world. But seeing the invisible is not a cloistered occupation. We do not withdraw into the sanctuary in order to escape from the world, but so that we may learn as we read our papers, meet our friends, and run into the unexpected joys and sorrows of life, to know behind and beyond and within them the presence of the eternal God.

When we are told to ' run with endurance [for that is the word] the race that is set before us' we are given a hint as to how it is to be done. ' Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.' We can rest our lives on the enduring God because the invisible has been made visible in Jesus Christ. The curtain has been drawn back and we have seen the Eternal in action among men. When we are in touch with Christ—the Christ who lived our life and knows it through and through—we are seeing the invisible and can draw from Him the strength to endure. For nothing that seems to us now to be unendurable can be compared with the ' contradiction of sinners' against Him. No darkness around us, no personal problem, no pressure of despair can equal the monstrous conspiracy of evil that weighed Him down to death. But through it all He endured ; and He emerged the Victor. ' Love endureth all things,' and in the strength of this immortal love we surely can endure to the end.

When we come to think that things are too much for us, when we are tempted to give up, then let us ' consider Him.' Here is the One who reaches out and grips us, and by whom we are held. The quality of endurance grows within us not so much as we concentrate our attention on our hold on Him, but on His hold on us. That is why the great Sacraments of the Church set before us in all their majesty the things that God has done for us, and set us in the position of receivers, children, beggars. Baptism signs and seals to us the grace of our Lord Jesus Christ. It is the sacrament of entrance—once and for all. The Lord's Supper signs and seals for us the gift of Christ Himself as the strength of our souls. It is the sacrament for the road. It is the means of endurance. All our worship and prayer should be ministering to this one end—that the grace of endurance should be ours for the life that is with us *now*. Then we

shall endure to the end and enter upon the promise, 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

SEXAGESIMA

The Testimony of Experience¹

BY THE MOST REVEREND JOHN A. F. GREGG, D.D.,
ARCHBISHOP OF ARMAGH

'O Lord, thou hast searched me, and known me.'—Ps 139¹.

To me it is no argument against religion that a good many highly intellectual men take no account of it—no more so than that many rich men or public men take little or no account of it. Either it is crushed out by the multitude of other interests, or they have never tested it from the inside. What would be to me a serious blow would be: if a number of intellectual men who had known religion as devout believers and practisers of it and had learnt to know God through obedience and prayer; if such men, on deliberate review, turned their backs on their earlier faith and declared that neither had they found God nor had God found them—that would indeed be a blow. But, in every department, it is the experts who must be listened to—the judgment of the amateur and the looker-on carries little weight. And equally so, the man who has not believed in God, or obeyed His will and practised prayer, such a man, however intellectual, has no authority to be heard speaking in dispraise of so personal a thing as religion.

Among the reasons why intellectual men often disregard the practice of religion two can be noted. One reason is that their intellectual pursuits are so satisfying or so commanding that they crush out all other interests, as well as their appetite for them. Probably we all know Charles Darwin's regretful admission of his own progressive loss of interest in music, poetry, and religion. 'Disbelief, crept over me at a very slow rate. I cannot endure to read a line of poetry. Lately I found Shakespeare so intolerably dull that it nauseated me. I have also almost lost my taste for pictures and music. My mind seems to have become a machine for grinding general laws out of large collections of facts. . . . It is an accursed evil to a man to become so absorbed in any subject as I am.'

Another reason is the doubt engendered in the minds of physicists by their constant attention to objects presented to their senses, the doubt as to the reality of what cannot be tested and analysed by the methods of science, in fact a doubt as to the reality of an unseen personal God, or at least a doubt as to the possibility of any intercourse between ourselves and such a Being if He does exist.

¹ Sermon preached before The British Association in Belfast Cathedral, Sept. 1952 (abridged).

It is true that there have been stated a series of philosophical 'proofs' of the existence of God, but they serve rather to justify at the bar of reason the beliefs of those who already believe than to bring over to belief those who are not yet convinced. Further, they may provide us with the intellectual proof that God exists, but they cannot bring us into spiritual touch with the God of whom they tell. Personalness in God involves His capacity for entering into moral relations with human persons. There is an irreducible personal exchange that lies at the heart of religion. And thus it is that no amount of arguing will open a man's heart to God.

Men had their intuitions of God long before they turned their reasoning upon Him. What responds to a Personal God in man is not his intellect, however highly trained—it is man's integral personality, which includes a spiritual as well as a reasoning faculty. When we say that God made man in 'his own image,' we mean that when you get down to what is most fundamentally and truly a man's self, then you get down to that in him wherein he is most truly akin to his Maker, and perceptive of Him. But, just as a clever Frenchman once wrote 'every one of us had a poet born in him, but in most of us he died young,' so it would seem that, while in every one of us there is born a spiritual sense, a capacity to find or be found by God, yet, in a great many of us, if it has not atrophied or died, it has gone to sleep. But that is the faculty—a faculty which enables God to be known by quite unintellectual people as well as by the wise; that is the faculty on which religious experience depends.

A great many things tend to lead to a misconception of the purpose of religion. Two such things which almost inevitably accompany and support religion as we know it, are religious dogma and institutionalism. Both have their necessary place in a historically transmitted religious system, but the ultimate and simple purpose of religion is the conscious response of the individual soul to the presence of God. Religion is not so much man's search for God (though it includes it) as man's response to God's search for him. And what I want to draw your attention to is the remarkable witness to this two-way traffic between God and man provided in the records of the Hebrew people.

Psychological facts are real and solid facts, and I am aware of no more convincing testimony both to the existence of a Personal God (not merely the impersonal spirit of the evolutionary process) and to the reality of a communion between that God and man, than in the accumulated religious experiences recorded in the Psalms and the Prophets and told of by the last and greatest of the prophets, Jesus of Nazareth. Israel was a people distinguished by the fact that in the course of a long

history a succession of men had left for us the record of the dealings of their souls with God, and that these dealings proceeded in a continuous stream till they were taken up and confirmed and enriched by Jesus of Nazareth.

It is to me incredible that this line of disinterested testimony should be one long story of subjective self-delusion—ininitely more incredible than that it should be a valid witness to the self-disclosure of a Personal God to receptive souls (and to the reality of fellowship between men and their Maker). Be it remembered that this witness to God—One, Holy, Merciful, All-Glorious—was borne not only in a small people surrounded by mighty peoples practising forms of polytheism often of a gross character, but also (in the case of certain of the prophets) by men who were courageously delivering a message most unwelcome to their own fellow-countrymen to whom they were charged to bring it.

Here are a few such deliverances of the religious soul from the Psalms—'My soul is athirst for God, even for the living God.' 'Like as the hart panteth for the water-brooks, so longeth my soul after thee, O God.' 'O taste and see that the Lord is gracious—blessed is the man that trusteth in him.' 'What time I am afraid, I will trust in God.' 'Lord, thou hast been our refuge from one generation to another.' 'When thou saidst unto me, "Seek ye my face," my heart said unto thee, "Thy face, Lord, will I seek."' 'Thou that hearest the prayer, unto thee shall all flesh come.' 'Who shall ascend into the hill of the Lord? Even he that hath clean hands and a pure heart.'

Such utterances could be multiplied indefinitely. There is no reason in them, if they do not represent some reality. It is as hard to explain, or explain away the vividness of this apprehension of the Beyond who is within as it is to penetrate into the secret of how the prophets received the messages which they prefaced with 'Thus saith the Lord.' But these utterances remain as records of facts, facts of the spirit, the promptings of a Being not themselves.

And when we follow them with the utterances of Jesus Christ, which proceed from a sureness of apprehension of the nature and character of God as well as from a depth of fellowship between Him and God, as of a Son with a Father, are we not confronted with facts of actual experience? Do not such deliverances of the religious consciousness suggest powerfully that man possesses a faculty for perceiving a transcendent personal God who is outside the grasp of our senses, but with whom we have such an affinity that He can disclose Himself immediately and directly to our inmost soul?

It is for the witness to, and for the development

of, this spiritual faculty that religion, as I understand it, stands. 'The way of man,' said St. Augustine, 'is the vision of God.' Man is a mystery to himself, and is, in his complex personality, unexplainable either to our reasoning or to scientific tests. 'From the great deep to the great deep he goes.' In man himself, matter meets spirit, time meets eternity, seen meets unseen. You cannot explain how he possesses his intuitions of goodness and truth and beauty, and yet you cannot deny that they are there, and that they are valid.

And equally so, man has his intuitions of God as righteous, gracious, merciful, forgiving, and all-knowing. And it is for the cultivating of his spiritual sense, and for the bringing of each soul made in God's image into his own immediate perception of God, that spiritual religion, as taught by Jesus, stands.

If e'er when faith had fall'n asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd 'I have felt.'

QUINQUAGESIMA

The Patience of Love

BY THE REVEREND J. ITHEL JONES, M.A., B.D.,
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'Love is very patient.'—I Co 13⁴ (Moffatt).

What is called 'love' here is not what we normally call love. We speak of love of man for maid and of parent for child. That love is not this.

Of course, love in the ordinary sense is a wonderful thing. It is the source of great joy and of great sorrow too. It carries in its bosom both a crown and a cross. But the love depicted in this chapter is something quite different. It is something completely new; so new that a new Greek noun had to be coined to describe it—*agape*. A good deal of Greek literature lived on love. But not on *agape*. Here was a strange word signifying a strange thing. The only place where the word is found is in the Bible. And the only place where the thing signified is found is among Christians.

What struck the pagan world most forcibly about Christians was the way they loved one another. It was a new type of love, begotten of the Holy Spirit. It was the love of God shed abroad in their hearts.

In the expression used in the text Paul points out one of the chief features of this love. 'Love

suffereth long.' The Greek verb conveys an interesting picture. It consists of two elements: the one signifying the panting of the spirit and the other 'big' or 'long.' The composite word would then suggest 'deep breathing.' It is not suggested that this was in the mind of Paul when he used the word, but the build-up of language over the centuries can be very suggestive. Let us look at the picture which emerges.

What better picture could there be of God's dealings with man than that His is a deep-breathing love; a love that is never wild, that never becomes perturbed, and never loses confidence? Such is the unfolding of God's love in the Bible.

'Let us make man,' says God, 'in our own image.' And there he stands, this creature Man, made according to a perfect pattern and set in a perfect environment. Expectations would appear to be very high. But the creature falls and great hopes are shattered.

But there is no frantic panting in the bosom of God. He breathes deeply and calmly and will not give up. In the midst of an evil and adulterous generation He finds a righteous man, Noah. God saves him from a sinful age and gives him a new world and a fresh opportunity. We follow the story eagerly, but again it is disappointment. The scene in the patriarch's tent is one of shame and degradation.

But God's love is very patient. This time it is Abraham, father of the faithful and friend of God. From a pagan country he is called to another to learn trust and obedience. Expectation never soared higher. From his loins came the chosen race, the Israel of God. And what care was shown of this people! To them was the Law given; along arduous ways they were led to the land of promise and God Himself was their king. To them pertained 'the adoption, and the glory, and the covenants . . . and the service of God, and the promises. . . .' And the result? The cry of God: 'What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?' Oh, the shame of it!

But God still breathes deeply. His love suffers long; it never loses heart. And there comes an opportunity for His people to repent and to be proved again. At last, God's dream is realized and Messiah is born. But what boots it? His own reject Him and hound Him to the Cross. Men love darkness rather than light. And what can God do with such a world as this but consign it to destruction?

But no! Rather does God offer salvation to the world in Him who was crucified by the world. That is the way of God. That is the type of love in His heart. Love is very patient.

Is not this the very type of love revealed in the Lord Christ Himself? His disciples were difficult enough to tax any one's patience. He tells them to beware of leaven and they go off at a tangent talking about the bread they've forgotten to buy. All the way along He had sought to teach them the ideals of service. But near the close of His time with them He finds them arguing as to who shall be greatest in the Kingdom. He speaks of going to Jerusalem and His chief disciple rebukes Him. The same disciple protests his loyalty to the death and, when the test comes, denies three times that he has ever known this Man. Indeed, they all forsake Him and flee.

And how does the Master react to all this? The Fourth Gospel sums up His attitude toward them in telling phrase: 'Having loved his own which were in the world, he loved them unto the end.' It is a love that never gives in; a love that is very patient.

Have we realized to what extent this feature of the Divine love enters into God's dealings with us in our own day? How people cried in the days of war: 'If God is love, why does He not intervene and put an end to all this?' It did not seem to occur to us that it is the kind of love that is His which prevented His breaking in. For, in order to impose His will on the world at all, God would have to do so finally and completely. But that is not His way. He breathes deeply and is willing to wait until men freely and gladly come to His mind, even if it be by way of wars on a world scale. His love is very patient.

But enough of description and definition. Paul makes it plain that this kind of love should be one of the features of our own thinking and living as Christians. Do we possess it? Is this wonderful, supernatural thing shed abroad in our hearts?

One of its sure signs is a willingness to breathe deeply and wait patiently. It is to be feared rather that we are quickly perturbed and that we soon give in.

The heroes of faith have shown this patience. William Carey knew it. When, one hundred and sixty years ago, he decided to go to India, every obstacle was put in his way. When he finally got going, death took one of his children and his wife became insane. But through it all he never looked back. He toiled on with nothing to show for his labour. Seven years went by without a native convert. And then—his first convert, Krishna Pâl, in whom Carey saw a continent for Christ.

The great secret of this man and of all his kind is that they were possessed of the love that never gives in, that is willing to await God's time; the love that suffereth long.

Here is the secret which the Church in all her ministries needs to recapture to-day. It is so easy,

in days of apparent spiritual ebb, to lose heart and give up. This patient, godly love alone can keep the spirit sweet. For it keeps on reminding us that His going forth is prepared as the morning ; that to Him a thousand years are as one day. It is a love that creates believers who will not make haste.

But let it be said again that this love is not of our making. It is the love of God shed abroad in our hearts. It is a gift of the Spirit. And it comes to us as does every good gift of God—freely and to be gladly received. Pray, then,

Come down, O Love Divine,
Seek Thou this soul of mine,
And visit it with Thine own ardour glowing.

FIRST SUNDAY IN LENT

The Ordeal of Temptation

BY PROFESSOR HAROLD ROBERTS, PH.D.,
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‘There hath no temptation taken you but such as man can bear ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it.’—1 Co 10¹³ (R.V.).

Temptation is an essential condition of the moral life. To be tempted means that we are conscious of an impulse to think or act below the highest we know. It presupposes a conflict in the mind between our ideals and our inclinations, and upon the issue of the conflict depends our moral and spiritual progress. We should know nothing of this experience but for the fact that we have risen above the animal level where the order of the day is to yield to any impulse or appetite that craves expression. It is, indeed, the hallmark of manhood. If there were no conflict within between the higher and the lower voices, what we call virtue would be devoid of merit and man would become nothing but an automaton. ‘Lead us not into temptation’ is a prayer that naturally comes to the lips of the children of God as they approach God in the circle of the family and its meaning is best interpreted in the light of the prayer of Jesus in Gethsemane—‘If it be possible, let this cup pass from me.’ But the cessation of temptation would signify that the thing which separates us from the lower creation has through a series of fatal betrayals perished within us.

When the struggle is fiercest, it is well to bear in mind not only that temptation is necessary for the development of character but that we are engaged in a battle common to all men who are looking

upwards. There are times when we are inclined to think that life deals more severely with us than with others and that we have been singled out for harsh treatment. It is not long before we indulge in self-pity as we arraign a universe which has distributed temptations like so many other experiences on an inequitable basis.

Of course it is true that every man has his own temptations which are determined by his temperament, his environment, and his vocation. There is a story told of a chaplain who rebuked a colonel in the mess for losing his temper rather violently—a highly courageous venture on the part of the chaplain. The colonel turned to him and said : ‘Young man, I have more temper to control in a quarter of an hour than you have in a life-time.’ Some temptations are common to us all since we share a common human nature but there are others which are unshared. Jesus, we read, was tempted in all points like as we are. But it is plain that His temptations were mainly determined by His vocation and by the growing recognition that He could not save the lives of others for God and His glory except by surrendering His own. The narrative of the temptation in the wilderness, the incident at Cæsarea Philippi, and the agony in Gethsemane disclose the nature of the ordeal which He had to endure. In so far as they are revealed to us the temptations of Jesus could only have been experienced by God’s Messiah.

Temptations may be provoked by our circumstances as well as by our instincts and appetites. If a man has never known adversity, if his children have brought him unqualified happiness, if his business has prospered, and his health been unimpaired, he will be a stranger to many of the temptations which come to a man whose life has been a long series of reverses. And yet do not imagine that such a one is free from temptation if his mind and conscience are awake. His danger is not despair but pride—the pride that leads to the exclusion of God and a fatal reliance upon self and material happiness. Jesus seemed to be specially concerned about those who have known little but prosperity since they are in constant danger of falling victims to false values and of losing sight of the things that are eternal.

Although temptations vary, the experience of temptation is universal and it should bring us comfort to recall that all those who care for the triumph of Christ in the soul are summoned to a struggle from which in this life there is no discharge. There are times perhaps when we wonder whether the dice is loaded against us. The desire to foster our own interests is so strong and we seem to be chained by so much in our inner life as well as in our environment to ends which run counter to the will of God. It is essential that we

should be under no illusions about the strength of the forces ranged against us. The weakness of many programmes of social reform charged as they may be with high idealism is that they assume that a man must love the highest when he sees it. Perfect love dwelt on this earth two thousand years ago, and we know what happened.

And yet we are not tempted beyond what we can bear. Our temptations are guarded like everything else in this universe, and if we avail ourselves of the resources placed at our disposal we need never go under.

No man is enticed by evil without at the same time being enticed by good. We sometimes speak as though it were the easiest thing in the world for a good man to miss his way. On the contrary, in the early stages of moral decline he is conscious of many obstacles which serve as danger signals. He has to turn his back on those high and holy influences which have helped to form his character and make him what he is. He has to silence the appeal that comes from men and women who have themselves been tempted but in the hour of temptation have stood firm. He has to ignore the awesome figure of Christ Himself who appeals from the Cross to which He was nailed by the sin of man. In every temptation God is present and He is faithful. His faithfulness is revealed by the provision of a way of escape. The only satisfactory way, in fact, of dealing with temptation is to run away from it. Does this sound tame?

Many of us suffer defeat because we give the enemy an opportunity which would well have been denied. We harbour thoughts that should be dismissed. We encourage suggestions and moods that call for instant rebuke. We break vows and excuse ourselves by pleading that circumstances alter cases. Hence some temptations from which we should be comparatively free constantly assail us. The frequent recurrence of a temptation does not always indicate moral deterioration but there may be instances where it points to that condition. To escape from evil into the arms of goodness is God's appointed way for us if temptation is to end in victory.

'Looking unto Jesus the author and crown of our faith.' There lies the sure and certain way of escape as generations of Christians can testify. To seek first His Rule, to have done with the empty and frivolous purposes that so often claim our allegiance, to be united to Him in the community of the loyal which is His Church, to endeavour day by day to learn His will and gather strength in fellowship with His people to do it—that is the road for all who seek to share His triumph. The late Dr. G. B. Stevens in this connexion tells us that when he was a boy he used to watch a man wheeling a barrow over a narrow plank stretched across a deep pit. One day he asked the man how it was he never slipped. 'Do you see that spire,' came the reply, 'I keep my eyes fixed there. I never look down.'

A New Chronology of Saint Paul's Life

BY THE REVEREND GEORGE OGG, B.Sc., D.D., D.LITT., ANSTRUTHER EASTER, FIFE

I

In recent years an attempt has been made by the American New Testament scholar John Knox to break new ground in the field of the Pauline chronology. In a contribution¹ made to *The Journal of Religion* in 1936 he mentions certain respects in which the generally accepted Pauline chronology seems to him unsatisfactory. What he proposes for its redress is surprising. The Jerusalem Conference of A.C. 15, which he identifies with the Jerusalem visit of Gal 2¹, took place, he suggests, not at the time to which Luke assigns it, but in the interval when Paul was in Palestine between his second and third missionary journeys. Returning to Asia Minor and to Greece, the Apostle wrote the Epistles to the Corinthians; and the significant

experience to which he refers in 2 Co 12²⁻⁵ as having occurred 'fourteen years ago' is, according to Knox, the experience forwards from which he reckons fourteen years in Gal 2¹, namely his conversion. In the period of the Corinthian correspondence a collection was being taken throughout the Gentile churches for the poor saints at Jerusalem; and that collection, Knox maintains, is the one with the supervision of which Paul had recently charged himself at the Conference (Gal 2¹⁰).

In a contribution² to *The Journal of Biblical Literature* of 1939 Knox defines his position in somewhat greater detail and ventures the following outline:

Conversion in or near Damascus	A.D. 37
First visit to Jerusalem ('after three years')	A.D. 40

¹ "Fourteen Years Later": A Note on the Pauline Chronology,' in *The Journal of Religion*, xvi. [1936] 341-349.

² 'The Pauline Chronology,' in *The Journal of Biblical Literature*, lviii. [1939] 15-29.

Evangelistic activity in Syria, Cilicia, Galatia, Macedonia, Greece, Asia	A.D. 40-51
Second visit to Jerusalem ('fourteen years after')	A.D. 51
The taking of the collection and further evangelistic activity in Greece and Asia Minor	A.D. 51-52
Final visit to Jerusalem to deliver collection; the arrest there	A.D. 53

This outline has an obvious bearing upon the order of the Pauline Epistles. According to it Galatians must have been written about the same time as the Epistles to the Corinthians. Knox claims that similarities between it and 2 Co 10-13 tend to confirm this: they indicate that Galatians may well have been written between 1 and 2 Corinthians. C. H. Buck, Jr., resumes this matter in the pages of *The Journal of Biblical Literature* of 1951.¹ He lists a series of parallel passages from 2 Co 1-9, Galatians and Romans, and from a study of the use made in these writings of the terms πνεῦμα, σὰρξ, πίστις and ἔργον he concludes that Galatians was written before Romans and after 2 Co 1-9. He thinks apparently that this conclusion supports the above outline, for he writes: 'It can now be stated with assurance that this conflict (Paul's with the Judaizers) arose during the collection about which we hear for the first time in 1 Corinthians.'²

II

(a) In considering this new chronology of Paul's career we take first its postponement of the Jerusalem Conference. The thought that this Conference is not in its proper place in Acts is not new. Weizsäcker³ maintained that it was inserted after chs. 13 and 14 on 'pragmatic grounds,' and he dismissed as 'wholly superficial' the inference from Gal 2⁵ that the Galatian churches were in existence at the time of the Conference. According to Menzies⁴ the historical position of the Conference is before chs. 13 and 14. Knox accounts for Luke's insertion of it in ch. 15 as follows: 'If Paul's conflict with the Judaizers was a persistent

one lasting throughout the major portion of his career or perhaps reaching a climax only towards its end, would it not have suited the catholic tendency of the author of Luke-Acts to dispose of the troublesome matter at the very beginning of Paul's activity among the Gentiles?' But had that been Luke's purpose, he would have set the Conference before ch. 13 and not at the end of the first of Paul's great missionary journeys. If, as seems likely and as Knox himself apparently admits, Paul's conflict with the Judaizers was a persistent one, it may have flared up on several occasions. Passages in epistles written during or shortly after the period of Paul's activity in Ephesus indicate that then it was peculiarly lively. But it may well have been so at an earlier time, and the possibility remains that at an earlier time it led to a conference in Jerusalem. If on the ground of affinities in thought and language we assign Galatians to the period of the Corinthian correspondence, we may then proceed to infer that in that period Judaizers were active in the churches both of Galatia and of Greece, but not that Paul's conflict with them then arose or had never at an earlier time been so intense as to occasion a conference of the apostles at Jerusalem.

(b) The view that the experience to which Paul refers in 2 Co 12²⁻⁵ is his conversion was entertained by some in early times.⁵ The generally accepted chronology makes this identification impossible. But Knox can hardly complain that ordinarily modern commentators give no other reason for rejecting it. As will appear below, it is solely because of the chronological difficulty which it occasions him that he himself abandons the Lucan setting of Paul's trial before Gallio. Moreover we are not persuaded that many will agree with him that when we read 2 Co 12²⁻⁵, 'it is undoubtedly Paul's conversion which comes first to our minds.' In these verses the Apostle describes himself as ἄνθρωπον ἐν Χριστῷ, and that almost inevitably suggests that in them he is relating an experience which he had at some time *after* he had become a Christian.⁶ Referring to the Apostle's conversion G. G. Findlay⁷ writes: 'There was no question in this case as to whether he was "in the body or

¹ 'The Date of Galatians,' in *The Journal of Biblical Literature*, lxx. [1951] 113-122. In *The Harvard Theological Review*, xliii. [1950] 1-29, the same writer adheres in the main to the outline proposed by Knox, but identifies the Jerusalem visit of Gal 2¹ with the visit of Ac 11³⁰, and puts the collection for the saints thereafter and before the Conference of Ac 15.

² The italics are ours.

³ *The Apostolic Age of the Christian Church*, i. 109 and 247.

⁴ On Ac 15²²⁻²⁹ in Peake, *Commentary on the Bible*, 794a.

⁵ So Bachmann (on 2 Co 12² in Zahn, *Kom. z. N.T.*), who names Ephraem.

⁶ Cf. Lewin, *Fasti Sacri*, 279, no. 1672.

⁷ Article 'Paul the Apostle' in HDB, iii. 703; C. J. Cadoux, 'A Tentative Synthetic Chronology of the Apostolic Age,' in *The Journal of Biblical Literature*, lvi. [1937] 185, describes the identification of the two periods of fourteen years mentioned in Gal 2¹ and 2 Co 12² as 'a very arbitrary proceeding.' Heinrici (on 2 Co 12² in Meyer, *Kom. über das N.T.*) roundly asserts that the two periods have no connexion with one another.

out of the body." The revelation took place in broad daylight, . . . as Saul was journeying with limbs and senses in full exercise . . . and some of the phenomena attending it were sensible to others besides himself.'

(c) Little time need be spent over the support sought for the present outline in Gal 2¹⁰. That verse does not say that at the Jerusalem Conference Paul was asked to make one solitary collection for the poor and that he straightway went and made it. Such an interpretation of the verse would involve a miserable narrowing both of the request that was made of the Apostle and of his response to it. The brethren present besought him to remember the poor, to bear them in mind not once but always (*ἵνα μνημονεύωμεν*). That, he tells us, he was himself eager to do. To do that was with him a heartfelt desire, and he may well have been every whit as much concerned about a collection for the poor several years after the Jerusalem Conference as he can have been immediately it was over.

III

We consider next three of the claims which Knox makes for the chronology proposed by him.

(a) The proposed chronology conflicts with the narrative of Acts, he maintains, at only a few more points than does the conventional chronology. That, however, is to tone down the difference between them overmuch. It is true that, whereas according to Gal 1¹⁸ Paul's stay in Damascus was one of three years, the narrative of Ac 9 gives us the impression that it was considerably shorter. It is true also (assuming that Ac 15=Gal 2¹⁻¹⁰) that according to Ac 11³⁰ 12²⁵ Paul made a visit to Jerusalem which is not mentioned in Galatians. But the generally accepted chronology is not built on the assumption that at these points in Acts there is any disregard of the actual sequence of events. Knox lays such disregard to Luke's charge. He accuses him not only, as we have seen, of having antedated the Jerusalem Conference, but also of having handled Paul's trial before Gallio in the same way. According to Acts that trial took place when Paul was on his first visit to Corinth: according to the proposed chronology it must have taken place on the occasion of some later visit.¹

(b) Knox claims that the chronology proposed by him makes possible an easy acceptance of the more probable dates for the conversion of Paul and for his arrest in Jerusalem. Accepting the view that Paul was himself a product of extra-

Palestinian Christianity,² and allowing time for the expansion of the Church's work which that involves, he brings the Apostle's conversion down to A.D. 37. But there is no evidence that by the time of his conversion there were any organized Christian communities outside Jerusalem.³ The Church in Jerusalem had by then advanced somewhat, but in those pentecostal days this advance may have proceeded rapidly. Accordingly it is far from certain that a date for the Apostle's conversion several years removed from the Crucifixion is 'more probable' than one fairly near to it. Adopting the usual interpretation of Ac 24²⁷, Knox puts the arrest of Paul in Jerusalem two years before the accession of Festus as procurator of Judaea. The date, A.D. 55, to which he assigns the latter event he takes over from the Hieronymian version of the *Chronicle* of Eusebius and from Josephus, *Ant.* XX. viii. 9 taken along with Tacitus, *Ann.* xiii. 14-15. But according to Schürer⁴ Eusebius is in this matter not independent of Josephus, and the statement of the latter so bristles with difficulties that many⁵ have rejected it as erroneous. Regarding the date of the accession of Festus the truth is, as Turner⁶ puts it, that 'there is none about which opinions vary more widely.'

(c) Knox reckons it a merit of the proposed chronology that it secures a more even distribution of Paul's labours over the entire period from his conversion to his arrest in Jerusalem. But is such a distribution of activity so constant a feature of the lives of God's servants that we must assume it in the case of Paul also? Have they no 'silent' years in their lives, no long uneventful stretches of time? Assigning Paul's conversion to A.D. 37, Knox is obliged to put the Jerusalem Conference in 51; and assigning the accession of Festus to 55, he is obliged to put Paul's arrest in Jerusalem in

² See, e.g., Enslin's contribution 'Paul and Gamaliel' to *The Journal of Religion*, vii. [1927] 360-375, in which it is argued that Jerusalem was not the scene of any of Paul's pre-Christian activities, in particular that he did not attend the Rabbinical College there. For a very different view of Paul's acquaintance with contemporary Rabbinical teaching see W. D. Davies, *Paul and Rabbinic Judaism*.

³ Cf. W. L. Knox, *St. Paul and the Church of Jerusalem*, 12, note 3.

⁴ 'Zur Chronologie des Lebens Pauli,' in *Zeitsch. f. wissenschaft. Theologie*, xli. [1898] 21-42.

⁵ See B. W. Bacon, 'A Criticism of the New Chronology of Paul,' in *The Expositor*, 5th ser. vii. [1898] 123-136.

⁶ Article 'Chronology of the New Testament' in *HDB.*, i. 418b. There is a scholarly discussion of the date in Plooi, *De Chronologie van het Leven van Paulus*, 49-79.

¹ According to the Delphi inscription Gallio entered on his office as proconsul of Achaia not earlier than May A.D. 51.

53. But the years 51 and 52 are both required for the third missionary journey (Ac 20³¹ and 2 Co 9⁸), and Knox finds himself obliged to put the second missionary journey prior to the Conference. It would seem accordingly that in advancing the present claim he is but attempting to speak a good word on behalf of what is for him a necessity.

IV

The fact that Knox adheres to this new chronology in his *Chapters in a Life of Paul*,¹ published in 1950, will undoubtedly bring it to the notice of many in this country who are not readers of the journals in which it was originally expounded. A happy issue of this would be a revival of interest in a department of New Testament study of which, in all its compass, no detailed examination appears to have been made for some considerable time. The chronology suggested by Knox seems to us, for the reasons we have given, to rest upon insecure foundations and to be unsupported by the claims made for it. But his work is not without commendable features.

(a) Knox rightly underlines the importance of the Pauline Epistles as a source for the Pauline chronology. This emphasis is resumed by D. W. Riddle at several points in his *Paul, Man of Conflict, A Modern Biographical Sketch*.² Scholars who are satisfied that Acts gives a more strictly accurate historical account of Paul's career than Knox and Riddle assume it to do, may not allow to the Epistles all the priority that they claim for them. But this new emphasis will secure that full use is now made of all the help which the Epistles afford, and it may well provoke a fresh investigation of their order. Should that result in a reinstatement of Galatians in the period of the Corinthian correspondence, then, as Buck has observed, the possibility that that Epistle was addressed to churches in North Galatia will be 'somewhat enlarged.'

(b) Knox identifies the Jerusalem Conference of Ac 15 with the visit to Jerusalem recorded in Gal 2¹⁻¹⁰. That identification may well be sound. The contention that in Gal 1 and 2 Paul could not have passed in silence over the 'famine visit' of Ac 11³⁰ is based on the assumption that, in recording

each of the visits to Jerusalem which he mentions there, the Apostle had one and the same purpose in view. But to prove that no man had put the gospel into his hands or taught him what it meant, it was enough for him to record that his first contact with the apostles did not take place until three years after his conversion. His aim, in referring to another visit to Jerusalem after fourteen years, was to assure his readers that the missionary work which he had undertaken among the Gentiles then met with the full approval of the apostles.³ The conclusion that the visit to Jerusalem of Gal 2¹⁻¹⁰ cannot have taken place until after the first missionary journey is also forced upon us by consideration of the leading rôle which, according to his own account, Paul played in the negotiations that then took place and of the respect then paid him by the leaders of the Church.⁴

(c) We have found the reason which Knox gives for bringing Paul's conversion down to A.D. 37 unconvincing; but he is happier, it seems to us, in his contention that the conversion cannot be put earlier than A.D. 35. The Jerusalem Conference was followed by the second missionary journey, and according to the Delphi inscription⁵ Paul, in the course of that journey, was in Corinth in A.D. 51. The Conference may then be dated A.D. 49, and the Apostle's conversion fourteen years earlier, i.e., in A.D. 35. We have elsewhere⁶ concluded that the Crucifixion took place in A.D. 33; and, as Rackham⁷ has shown, not more than three years are required for the development of the Church recorded in Ac 1-7. The date A.D. 35 for Paul's conversion also agrees with the evidence of the Damascene coins and with the likelihood that Aretas, under whom Paul, three years after his conversion, escaped from Damascus, did not come into possession of that city until the accession of Caligula in A.D. 37. For no earlier year, unless it be A.D. 34, can both these claims be made.

We would add that in *Chapters in a Life of Paul* Knox handles subjects other than the one that has been before us, and in particular that he gives there an excellent exposition of the phrase 'in Christ,' which many will value who may be but little interested in his chronological discussions.

³ Cf. Lagrange, *Saint Paul, Épitre aux Galates*, 23.

⁴ This argument is tellingly presented by G. G. Findlay, *op. cit.*, 706a.

⁵ Plooi, *op. cit.*, 27-48, gives an admirable account of this inscription and reasons convincingly that Paul left Corinth in July/August A.D. 51.

⁶ *Chronology of the Public Ministry of Jesus*, 244ff.

⁷ *The Acts of the Apostles* [Westminster Com.], p. lxix.

¹ Pp. 47-88. Knox now agrees that 'the two intervals of fourteen years (Gal 2¹ and 2 Co 12²) are probably a mere coincidence.'

² Pp. 14-19, 76-79 and Appendices I and II. In this work Riddle adopts the chronology proposed by Knox.

Contributions and Comments

Rare Words in the Bible

THIS note is suggested by an article in THE EXPOSITORY TIMES, lxiii. [May, 1952], entitled 'The Influence of the Testaments of the Twelve Patriarchs upon the New Testament,' by the Rev. A. W. Argyle. I do not wish to question Mr. Argyle's thesis that the Testaments influenced the New Testament writers, but only to query a type of argument which he uses five times; namely, the argument from the occurrence of rare words in two documents to the dependence of one upon the other.

The five occasions where he uses the argument are as follows:

(a) 'In Mk 15¹⁵ we read that Pilate "scourged" Jesus. The very rare verb used here is *φραγελλώω*, which occurs nowhere else in the New Testament [except in the parallel passage at Mt 27²⁶], or in the LXX or in classical Greek; but it is used in the Testament of Benjamin (23) in the form *φραγγελλώω* with reference to the scourging of Joseph.'

(b) 'The verb *ἐπακροάομαι* occurs nowhere else [except T. Jos 8⁵ and Ac 16²⁵] in the New Testament or in the LXX, and the general correspondence of words between the two passages can hardly be accidental.'

(c) 'We may compare the use of the rare words *δεσμοφύλαξ* at T. Jos 2³ and Ac 16^{23, 27, 36}, and *φυλακίζω* at T. Jos 2³ and Ac 22¹⁹.'

(d) '... in [Jn] 4¹², a passage about Jacob's well, where we find the word *θρέμμα*, which occurs nowhere else in the New Testament or in the LXX, but is found at T. Gad 16⁹....'

(e) 'This word *παρουσία*, which we find in the New Testament almost as a "technical term" for the final Advent of Christ, occurs nowhere in the LXX, and may well have been borrowed from the Testaments of the Twelve Patriarchs, where it is found also at T. Jud 22².'

The argument from the use of a rare word in two passages to a relationship between them has been used before; for example, by Sir Edwyn Hoskyns in his essay, 'Jesus, the Messiah,' *Mysterium Christi*, 72 ff., where he argued from the use of the rare word *μογιάλος* in Mk 7³² and in Is 35⁶ to a link between these passages: 'the word *μογιάλος* then betrays the relation between the New Testament works of healing

and the Old Testament works of the Messianic Age.'

When I first read Sir Edwyn's essay, I wondered whether it might be possible to find the Old Testament background for other passages in Mark by further use of this method. The result is not very encouraging.

In Swete's commentary on Mark there is a list of words which occur in Mark but in no other New Testament writing; and those which also occur in the LXX are marked by an asterisk; the total so marked is forty-one. Of these forty-one, eight appear only very infrequently in the LXX, and these should be interesting if the argument from rare words is sound.

The eight cases are as follows:

- (1) ἀμφιβάλλειν, Mk 1¹⁸, Hab 1¹⁷.
- (2) δύσκολος, Mk 10^{23, 24}, Jer 49⁸ (LXX 30²).
- (3) ἐκθαμβεῖσθαι, Mk 9¹⁵ 14³³ 16^{5, 8}, Sir 30⁹.
- (4) ἐναγκαλιζέσθαι, Mk 9³⁸ 10¹⁶, Pr 6¹⁰ 24³³.
- (5) ἐνείλειν, Mk 15⁴⁸, 1 S 21⁹ (10¹⁰).
- (6) μογιάλος, Mk 7³², Is 35⁶.
- (7) πρασία, Mk 6⁴⁰, Sir 24³² (31).
- (8) προσάββατον, Mk 15⁴², Jth 8⁸, Titles of Pss 91, 92.

These passages, except in the case of (6) *μογιάλος*, do not seem to bear any relationship to each other. (1) What connexion is there between the net of the wicked man in Habakkuk and the net of Simon and Andrew? (2) What link is there between Jeremiah's doom on Edom and the difficulty of entering into the Kingdom of God? (3) 'Cocker thy child, and he shall make thee afraid,' does not throw any light on 'amazement' in Mark. (4) I cannot believe that in order to understand the enfolding of the children in Christ's arms, we need to remember the folding of the sluggard's hands in sleep. (5) I suppose that there might be a parallel between the wrapping of the body of Jesus in the linen cloth, and the wrapping of Goliath's sword in a cloth: Goliath's sword had killed the enemy of God's Anointed, and Christ's body had defeated Satan on the Cross; at least, these are the only two cases of the use of *ἐνείλειν* in the Bible. (7) There does not seem to be any relationship between the seating of the five thousand and wisdom's garden, nor (8) between the passages where *προσάββατον* is used.

The conclusion of this test of the argument from rare words is this: nothing is proved by it alone, unless the content of the passages

themselves adds considerable weight to it, as in the appearances of *μοιλάλος*. In the case of Mr. Argyle's article, this conclusion seems to me to raise doubts about at least the last two examples of its use, (d) and (e).

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'Umâs in Luke xxii. 31

IN his treatise on 'The Influence of the Testaments of the Twelve Patriarchs upon the New Testament' the Rev. A. W. Argyle states *inter alia* concerning Lk 22³¹: 'The surprising and ungrammatical *ûmâs* . . . is difficult to explain except as an echo of the *ûmâs* in T. Ben. 3³' (THE EXPOSITORY TIMES, lxiii. [May, 1952], 256-257).

Had not the author explained in a footnote that in *ûmâs* we have the 'plural, instead of the singular *σε* which we would have expected' nobody would have known why to be surprised. But still it is not surprising for it happens daily that we, addressing one person, talk to him about a whole group. The Lord has said to a certain Pharisee, *ûméis oî Φαρισαῖοι* (Lk 11⁵⁹), and Peter to Sapphira, *τί σ'τι συνεφωνήθη ὑμῖν* (Ac 5⁹).

There is no difficulty of explanation. Jesus is still speaking to all the apostles (cf. Lk 22²⁶) and the fact that He addresses Simon personally in this verse is to fix especially Peter's attention to this warning. The Lord knows that Peter will deny Him and therefore he specially has to note this. Satan has asked to have all the apostles that he may sift them as wheat. Surely not only one of them—it makes no sense to sift only one corn-stalk.

Furthermore, whereas Satan wishes to sift the group of apostles as such, Jesus has prayed for Peter personally. Otherwise *περὶ σοῦ* (22³²) is deprived of all power.

There is no necessity to explain the *ûmâs* of Lk 22³¹ as an echo of the *ûmâs* in *Testamentum Benjamin* 3³.

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The Beatitudes

THAT our Lord's Beatitudes were originally cast in poetic form, in Hebrew or Aramaic, is obvious from the parallelism of lines and clauses still discernible in both Matthew and Luke, and the presence of at least one obtrusive Semitism in Luke's *ἐκβάλωσιν τὸ ὄνομα ὑμῶν* (v. 22).¹ Can we

¹ Cf. *An Aramaic Approach to the Gospels and Acts*, 98.

reconstruct, on the basis of the Greek versions which have survived, the original poetic form of at least some of the stanzas, and does a translation back into Aramaic contribute any fresh point to our understanding of the Beatitudes?

There is impressive textual support for taking Matthew's first and third Beatitudes together.² The third is an adaptation of Ps 37¹¹, but not necessarily on that account an addition of Matthew. Together these verses form a four-line stanza, each couplet containing two lines in synthetic parallelism, and the second couplet in synonymous parallelism with the first. The *πτωχοί* ('*anayyin*') and the *πραεῖς* ('*anawin*') are parallel terms describing the 'poor men of God,' the afflicted saints:

*Blessed are God's poor,
For theirs is the kingdom of God.
Blessed are God's humble (servants),
For they shall inherit the earth.*

Zahn detected in these verses a fulfilment of Is 61¹, *εὐαγγελίσασθαι τοῖς πτωχοῖς*: this is the good news for the 'poor.'³

It is usually suggested that Matthew's second Beatitude is a softened form of Luke's third. But again we may have two separate but synonymously parallel couplets of a four-line stanza, one half of which has been preserved in Matthew, the other half in Luke:

*Blessed are they that mourn,
For they shall be comforted.
Blessed are ye (they) that weep now,
For ye (they) shall laugh.*

(As Luke preserves the more primitive form of Q and in both Matthew and Luke the words are addressed to the disciples, the second person may have been original throughout.) The blessing on the mourners is clearly again inspired by Is 61^{1a}.

A similar four-line stanza with parallel couplets is obtained when Mt vv. 7 and 9 are taken together:

*Blessed are the merciful,
For they shall obtain mercy.
Blessed are the peacemakers,
For they shall be called the sons of God.*

Beyond this point, it is precarious to proceed. The reference to hunger and thirst in Matthew does, however, suggest that a second stanza has been compressed into a single verse:

*Blessed are ye that hunger,
For ye shall be filled.
(Blessed are ye that thirst,
For ye shall be sated.)*

² The evidence is set out in Gregory's *Proleg.* [1884], 174.

³ *Matthäus*, in *loc.*

That the hunger and thirst were for the spiritual food and drink for which God's poor men longed is rightly brought out by Matthew's *δικαιοσύνη* (as earlier the character of the *πτωχοί*, by his *τῷ πνεύματι*). *Δικαιοσύνη* is certainly more than 'goodness' (Moffatt): it is the vindication of the cause of the afflicted saints, the fulfilment of Is 61³, the acceptable year of the Lord.

Verses 10, 11, 12 have a unity of subject, the persecution of the saints, but any restoration of parallelism must be purely conjectural, while *v.* 8 is difficult to associate logically with any of them or of the preceding verses, and there is nothing corresponding in Is 61.¹ *V.* 12, However, with its

¹ The rendering of *καθαροὶ τῇ καρδίᾳ* into Aramaic gives *dakke lebh*, an expression which could also be the equivalent, so far as consonants go, of Isaiah's *nishbere lebh*, the 'broken-hearted' (cf. Ps 34¹⁹). Was it the 'contrite' who were to become the 'sons of God'?

parallel in Lk 6²³, contains an unnoticed Aramaism: *δύσω* = *ἀγαλλιᾶσθε* (Mt) is associated with movement and dancing (= Lk *σκιρτήσατε*). Again the thought of exultation is close to Is 61³.

The evidence together does point to the importance of Is 61 as the inspiration of the Beatitudes. Jesus, according to Lk 4¹⁶ opened His public ministry by reading these verses, and He replied in these same verses to the question of the disciples of John at Mt 11⁵ = Lk 7²². His quotation from Isaiah was immediately followed by *καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί*. Was this the occasion when the Beatitudes were addressed to the disciples? And was this their conclusion? It certainly follows closely on the thought of Mt 5¹¹ = Lk 6²³.

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Entre Nous

Religious Education: Making the Missionary Lesson Contemporary

An unreal atmosphere hangs over the missionary lesson. For our lesson material we still turn to the classics of missionary biography, and it is right that the children should hear about the pioneers. Too often, however, we look through the spectacles of 1900 at the Africa, India, China, and Pacific Islands of 1952. A romantic fog hangs over 'heathen lands afar.' As in the world of the fairy-tale, nothing ever changes.

The language of our prayers and some of our hymns fosters the unreality. We pray for 'far-flung foreign fields,' for 'teeming millions who dwell in the dark places of the earth.' One hymn reminds us of 'lesser breeds without the law,' while in a more romantic composition, 'Africa's sunny fountains roll down their golden sand.'

The same children to whom we pour out the old tales of missionary adventure get a somewhat different impression of foreign lands from the radio, films, newspapers, and, indeed, in the geography classroom. They hear of the activities of the Mau Mau Society in Kenya, of unrest in the Rhodesias, of nationalist ambitions in West Africa, of independence in India and Pakistan, of grim warfare in China and Korea, of air-bases in the islands of the Pacific. What is happening to-day in the remote and romantic regions of missionary story? Every schoolboy knows that a

Comet jet 'plane has flown to Nairobi in less than ten hours. He meets African and Indian students in the streets of our university towns. He sees photographs in the newspapers and newsreels of an African Minister of Commerce who has flown to Britain to drive a hard bargain with the Lancashire cotton manufacturers, or of an African Minister of Transport who has visited Glasgow to find out why his Government's order for locomotives has been delayed. Is this the world of the missionary lesson? Are these the 'poor heathen' for whom we drop pennies in the missionary box?

1. The *background* of our missionary teaching must be up-to-date. Every reader of this page has been in intimate contact with West Africa to-day. Every time we wash with soap, or spread margarine on the toast, we are using the oil products of the West African palm. A tin of cocoa or a bar of chocolate is a good introduction to a lesson on the Gold Coast, which grows more than half the world's supplies of cocoa. Bananas come from the missionary lands of the West Indies, oranges from South Africa, tea from India and Ceylon. We are debtors to the peoples of many lands for the things we eat and wear and use day by day. Mary Slessor's Calabar is only twenty-four hours' journey from Britain by air. In her 'mission field' to-day you meet not primitive savages but African teachers, ministers, doctors, policemen, engine-drivers, shopkeepers, farmers, miners. African soldiers fought alongside our own troops on the

battlefields of Burma. African boys and girls in the townships see the same films as we do. They listen to the B.B.C. They use the same arithmetic books, and aim to pass the Cambridge School Certificate or Higher School Certificate examinations. They pray to the same Lord, and in their various tongues praise Him in church and school and Sunday school.

For a true background picture of Africa to-day we should read not only the missionary classics but also such able and sympathetic studies as Elspeth Huxley's *The Sorcerer's Apprentice*, Alan Paton's *Cry, The Beloved Country*, Laurens Van Der Post's *Venture to the Interior*, to mention books about Africa alone.

2. The content of our teaching must be up-to-date. Why is missionary work vital even to-day? The trade goods of the Western world which find their way to the most remote African village market are the outward and visible signs of the white man's power. 'Let me learn Science,' says the African schoolboy, 'and I shall equal the white man in wealth and comfort.' If Africa and other lands are to learn to develop their natural resources wisely, if they are to avoid the miseries which follow an industrial revolution, they must learn these things from Christian teachers. Such teaching is by no means entirely academic. The missionary teacher to-day is schoolmaster, agriculturalist, printer, engineer, carpenter, youth leader, welfare worker. Literacy is sweeping over Africa. The book is the key to knowledge. The writer, too, is a missionary. What kind of literature will Africans read?

The mission hospitals cry out for more doctors and nurses. Were the people of this land to see in human flesh the marks of leprosy, yaws, malaria, they would respond with ready pity and help. It is our task to make them see. In Eastern Nigeria almost fifty per cent. of children die before they reach the age of three, mainly because of ignorance, dirt, and preventable disease. The Governments of the colonies give large grants to build and equip hospitals. The miracle drugs of to-day can effect cures undreamed of a generation ago. Only staff is lacking, the dedicated skill of doctor and nurse in the Name of Him who healed the sick and had pity on the multitude. And more than healing is asked of the mission doctor. He must set a Christian standard before his African colleagues. Otherwise the African doctor is tempted to seek wealth in private practice, to put payment before the moral principles and the pity which should inform his profession.

The younger churches are often weak. Fear is still a dark shadow over African life. Evil spirits stalk the compound and preside over family affairs. Yet the African is a deeply religious person. The old tribal society was deep-rooted in the unseen

world. Disturbing and poisonous fruits spring from the new soil of materialism. Only the Christian society is deep enough, rich enough, for Africa's needs. Yet . . . 'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?' The reply to the appealing logic of these old questions still lies with us, for we are under orders to go into all the world and preach the gospel. Not only the bicycle, but the Book has its place in our export programme. Not only must we help them to make roads, but to find the Way.

3. The aim of our teaching must be up-to-date. In the home, the Church, the day-school, and the Sunday school we must impart the right attitude to people of other races. The text for the missionary lesson to-day is: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' Do we catch Paul's full meaning in that verse? It is not merely that we have a Christian responsibility to other members of the human family, persons with the same sensitive bodies, inquiring minds, immortal souls as ourselves. Not merely that they are our fellow-citizens on God's earth. Surely Paul's word to us lies in the latter part of the verse. We must not, in deploring the things that divide, forget the things which unite those who are one in Christ Jesus. The Christian community is not a cosy family with Western traditions willing to welcome into its fold with kindly tolerance men and women of other races, colour, and background. It is a community where strangers and foreigners are 'no more,' the 'household of God' in which the Christian Scot is more kin to the Christian African than he is to his non-Christian next-door neighbour. Surely that is what is meant by Christ's stern words in Mt 10³⁴⁻³⁹? 'A man's foes shall be they of his own household.' His kinsfolk in the Kingdom of God are they who have been redeemed by the one Lord Jesus Christ.

DONALD M. MCFARLAN

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The Panorama of the Bible

It would be impossible to exaggerate the value from the teaching point of view of *How to Know Your Bible*, by Mr. A. Victor Murray, M.A., B.Litt., President of Cheshunt College (Allen and Unwin; 12s. 6d. net). It is in four sections entitled respectively, 'The Book Itself,' 'Nine Representative Books,' 'The Old Testament and the History of Israel,' 'The New Testament Life and Letters in the First Century A.D.' In each

section every paragraph is numbered, an inestimable boon for reference and for teaching purposes. Here we find the explanations of the origin of the chapters and verses of the Bible, Usher's dates, italicized words, the Revised Version, marginal references.

The book has a characteristic which at first shocks the technical scholar. Repeatedly it accepts one theory without mentioning that there are alternatives. But one comes to see that this is one of the supreme merits of this book. It gives vividly to non-technical students of the Bible not the processes but the results of thought. Mark was written in A.D. 70, the year of the Fall of Jerusalem. Deuteronomy is the substance of the teaching that Isaiah left with his disciples. Hebrews—here some uncertainty is admitted!—is probably the work of Priscilla. Apparently Paul was released from his imprisonment. 'Jesus takes for Himself the name "Son of Man," meaning by that the plain, ordinary or representative man. When Mr. Henry Wallace described the twentieth century as "the era of the common man" the people of the first century would have put it in this way: "the era of the son of man."' Second Thessalonians, written from Athens, precedes First Thessalonians, written from Corinth.

But the supreme merit of the book is that it makes the Bible contemporary. Dt 13 lays down the penalties to be visited upon any prophet, dreamer, or 'spiv' (v. 13) who tries to entice the people away from God. The Jewish party in the Early Church 'snapped at Paul's heels like dogs' (Ph 3²). 'He that believeth shall not make haste' (Is 28¹⁶) really means that he shall not 'fuss.' 'As he might say to-day, "If you believe that, you won't become jittery."' 'Jehu is noted in history for being the first "road-hog" on record' (2 K 9²⁰). Ruth could be described as an anti-Nazi tract. (The reference is to the fact that Ruth is at least in part a protest against the ban on mixed marriages.) In Job, Zophar is 'the dogmatist who takes his opinions from the newspaper headlines.' The material of Dn 1-6 is likened to the pamphlet material issued by underground movement freedom presses. The Danielic method of likening kingdoms to beasts is paralleled by the modern method of using beasts and symbolic figures to represent nations in cartoons. In the

Temptations, Jesus rejected the temptation to belong to the party of the Sadducees or the Pharisees or the Herodians—that is He rejected the way of political power, the way of a righteousness that sought to compel God to intervene, and the way of political compromise. 'The despair that made Jan Masaryk throw himself out of a window in Prague was exactly the kind of despair that the writer of the *Revelation* tried to prevent taking hold of the poor persecuted Christians of his time.'

The great value of this book is that it shows us the panorama of the Bible as no other comparable book does. We are so apt to turn the microscope on individual passages of the Bible; but this book shows us the Bible as a whole with a singular vividness. It has all the merits of giving the most up-to-date results of New Testament Introduction, Biblical History and, to some extent, Biblical Theology. The non-technical student of this book will find it a thrilling book; and the man who has spent years in scholarly detailed study will find himself reading it like a novel.

We note three misprints. On p. 42 there is the phrase 'the tunes *Glasgow*' where the intrusive italicized *s* should be removed. On p. 115 in successive lines *murderes* should be *murdered* and *murdered* should be *murderers*.

This is a book to buy and to enjoy.

WILLIAM BARCLAY

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